Elements of Jaina Geography

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The Jambūdvīpasaṃgrahaṇī
of Haribhadra Sūri

critically edited and translated
with the commentary of Prabhānanda Sūri

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Preface

Willibald Kirfel's basic work on ancient Indian cosmography and geography '*Die Kosmographie der Inder, nach den Quellen dargestellt*' first appeared in 1920 It treated the Brahmanic, Buddhist and Jaina views on the construction of the universe and of our 'middle' world and, it was entirely based on primary sources However, since then relatively little work has been carried out in the field of Indian cosmology and geography In particular editions and translations of basic post-canonical texts, whether extensive (*Brhad*) or concise (*Laghu* or *Samgrahanī*), are lacking

The primary literature on the building of the cosmos that originated in India is extensive Especially the Jaina tradition is rich in cosmological and geographical texts The Jaina Āgama or Siddhānta already contains numerous cosmological and geographical data The *Jīvājīvābhigama*, *Prajñāpanā* (Pkt ***Paṇṇavaṇā***), *Sūryaprajñapti* (Pkt ***Sūriyapaṇṇatti***), *Jambūdvīpaprajñapti* (Pkt ***Jambuddīvapaṇṇatti***), *Candraprajñapti* (Pkt ***Caṃdapaṇṇatti***) and *Nirayāvalī* contain materials that are essential for the study of Jaina cosmography But it was primarily in the post-canonical tradition that cosmographical and geographical treatises abound In the first part of the 'Bibliography' included in this work a tentative list of Jaina treatises on the matter, Śvetāmbara and Digambara, is given

I fully realise that, in the first place, a thorough analysis of the canonical cosmographical and geographical data is needed However, the Jaina Āgamas still require extensive and profound critical editions But I also think that, meanwhile, editions of the minor and major post-canonical texts can already be undertaken in order to pave the way for a profound analysis of the canonical data I have opted for a critical edition and annotated translation of the *Jambūdvīpa-saṃgrahaṇī* for two reasons First, Kirfel included this text and its commentary in the primary sources for his analysis of Jaina cosmography The second reason was less deliberate For, initially, I thought that the composer, Haribhadra Sūri, was the same as the famous author of a number of important post-canonical texts such as the *Anekāntajayapatākā*, *Saddarśana-samuccaya*, *Yogabindu*, etc I was wrong here, but the *Jambū-dvīpasaṃgrahaṇī* and its commentary by Prabhānanda Sūri proved important and informative enough for the study of Jaina geography in general to start an analysis of the basic Prākrit text together with its Sanskrit commentary

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Abbreviations

BKSJ — the *Brhatksetrasamāsa* of Jinabhadragani (ed Bhadramkara Prakāśana, 1978-79)

JDP — the *Jambūdvīpaprajñaptisūtram* (ed Shāha Naginbhai Ghelābhāi Javeri, 1920)

JDSH — the *Jambūdvīpasamgrahanī* of Haribhadra Sūri

JDSU — the *Jambūdvīpasamāsa* of Umāsvāti (ed Satyavijaya Granthamālā, 1922)

JRK — the *Jinaratnakośa* of H D Velanker (Poona Bhandarkar Oriental Research Institute, 1944)

Kirfel — *Die Kosmographie der Inder* of W Kirfel (1920)

Pkt — Prakrit

sū — *sūtra*

Skt — Sanskrit

Except for the quotations, Sanskrit words and passages in the transliterated texts are invariably put in *italics* while Prākrit words and passages are put in the ***bold-italics*** letter type

1 Introduction

1 1 Jaina cosmography and geography

Jaina cosmography and geography excel, even more than their Brahmanic and Buddhist counterparts, in their systematic and mathematical approach The Jaina vision of the universe and the world is complicated, inventive, and above all, extremely idealized No doubt, a number of the Jaina views on the universe and its parts, however small, is based on facts For instance, the descriptions of the celestial bodies and of Bharata as the Indian subcontinent are partly based on empirical observations However, even the shapes, dimensions and eventually the movements of these factual entities are moulded into a quasi-perfect image that satisfies the almost aesthetic demand for symmetry and relative proportion In Jaina cosmography and geography, the endeavour of the human mind to grasp his universe and his world in idealised patterns is illustrated at its best

Jaina cosmography and geography forms an essential part of Jainism as a religion Jainism is very holistic It organises all elements of the human and the non-human world into an integrated whole of which cosmography and geography are fundamental parts Jainism presents a worldview that leaves very little to imagination though its contents may look largely imaginary indeed

Since the *Jambūdvīpasamgrahanī* of Haribhadra Sūri deals with Jaina geography only, I will not go into detail here regarding the views on the construction of the universe itself [1] More or less elaborate and illustrated descriptions of its constituents and its form and shape can be found in several works on the Jaina doctrines as e g in Caillat, C & Kumar, R (1981), Guérinot, A (1926), pp 174-79, Padmanabh, S Jaini (1979), pp 127-131, Schubring, W (1962), pp 204-246 and von Glasenapp, H (1964), pp 214-243 The most comprehensive and detailed exposition, however, will be found in Kirfel, W (1920) *Die Kosmographie der Inder, nach den Quellen dargestellt*, pp 208-339

In the centre of the middle part (Madhyaloka[2]) of the Jaina universe, between the upper world consisting of seven heavenly regions and the lower world consisting of seven hellish abodes, Jambūdvīpa, the island of the Rose Apple tree (Jambū), lies [3] This Madhyaloka is a vast flat disc made up of

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[1] Fig 1, p 266 gives a general idea of the layout of the Jaina universe

[2] Also Tiryagloka, the world of creatures moving horizontally, viz animals, birds men etc

[3] For a general view, see Figs *2ff*, pp *267ff* Near the centre of Jambūdvīpa, in Uttarakuru (See Fig 10, p 275 and the description in *sū* 11 & 12, pp 151*ff*), a unique specimen of the Jambū tree grows that gives this land part of its name There has been some discussion about the identification of this 'canonical' Jambū tree with a living species D Wujastyk in his 'Jambūdvīpa Apples or Plums', in *Studies in the History of the Exact Sciences in Honour of David Pingree*, edited by Charles Burnett, Jan P Hogendijk, Kim Plofker and Michio Yano, Leiden Brill, 2004, identifies it with the *Eugenia jambolana*, the Jambul or Black Plum, not with the Rose Apple as it is done erroneously in the dictionaries Only for tradition's sake I have kept the name Rose Apple tree

an innumerable amount of oceans and lands concentrically surrounding the core, being Jambūdvīpa itself Jambūdvīpa is a vast stretch of land also in the form of a disc with a diameter 100,000 *yojanas*[1] It is completely encircled by the Lavana Samudra or the Salt Ocean. That is the reason why it is called an 'island' It is rimmed by a wall and is divided into seven continents by six huge 'continent-supporting' (Varṣadhara-parvata) mountain ranges that extend from east to west, from one side of the Lavana Ocean to the other[2] Each continent is again subdivided by fourteen great rivers (Mahānadī)[3] each with many tributaries, smaller mountain ranges (Vaitādhya), single mountain peaks (Kūta), and is characterized by forests (Vana), lakes (Hrada), lotus ponds, etc

Haribhadra Sūri treats all topics mentioned above very succinctly in his *Jambūdvīpasaṃgrahaṇī* (*JDSH*) This concise presentation of the subject matter is carried out in the typical aphoristic *sūtra* style, originally intended to be memorized However, this very sketchy geographical information is fortunately rather elaborately commented upon by Prabhānanda Sūri In fact, without Prabhānanda's commentary, the basic text of the *JDSH* would be quite unintelligible for a reader not already familiar with Jaina geography

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[1] One Yojana is the distance traversed 'in harnessing or without unyoking', sometimes regarded as equal to four or five English miles, but more correctly four Krośas or about nine miles According to other calculations, it is two and a half English miles

[2] See Fig 3, p 268

[3] See Fig 4, p 269

1.2 The *Jambūdvīpasaṃgrahaṇī* and its *Vṛtti*

1.2 1 Haribhadra Sūri and Prabhānanda Sūri

The name Haribhadra Sūri, or simply Haribhadra, is well known in the Jaina tradition Many works in different fields of the Jaina lore, written in Sanskrit as well as Prākrit, are attributed to him However, there is more than one Jaina author bearing the name of Haribhadra (Sūri) [1]

Haribhadra Sūri 1 or Haribhadra 'Virahānka' flourished around 529 A D [2] He is the author of the *Pañcāśakas* written in Prākrit[3] The concluding verses of each of its 19 parts contain the word '*viraha*' or '*bhavaviraha*' Therefore, the author is named 'Haribhadra (Bhava-)Virahānka'[4]

Haribhadra Sūri 2 or Haribhadra 'Mahattarā-Yākinī-putra'[5] lived around 750 A D [6] This is the most famous Haribhadra,

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[1] Klatt in his *Specimen of a Jaina Onomasticon* (Leipzig, 1892 p 7, ref found in Williams, R , 1959, p 12) lists eight Haribhadra Sūris! For an overview of all Haribhadras and their works as listed in the *Jinaratnakośa* (*JRK*), see 'Appendix 2', p 1252

[2] Williams, R (1963), pp 4*ff*

[3] Also called *Pañcāśakasūtra* or *Pañcāśakaprakarana*, *Pañcāśakāni*, *Pañcāsaya*, *Pañcāsaga*, *Pañcāsagapagarana*, etc , Tripāthī (1975), p 203 See also the same, Mss entries 144H and 145H, pp 202-205 In its colophon MS 144H, p 203 mentions Haribhadra as the author -*śrī-haribhadra-sūri-viracita-pamcāśakâkhya-ṭīkêti*

[4] As it is explicitly mentioned in the commentary of Abhayadeva on the Pañcāśaka *iha ca viraha-śabdena (śr)ī-haribhadrācārya-kṛtatā prakaranasya sūcitā, virahânkatvāt tasyêti* , ibid

[5] Lit '[spiritual] son of the most respectable [nun] Yākinī'

[6] Williams, R (1963), pp 7-8, who follows Muni Jinavijaya

author of the *Anekāntajayapatākā* (Victory Banner of Relativism) with an auto-commentary (*Tīkā Svopajña*) and a *Vivarana* by Municandra Sūri, and of numerous other works on Jaina Āgama, philosophy and yoga [1]

Haribhadra Sūri 3 is the author of the *Neminăthacarit(r)a* (*Nemināhacariya*) which narrates the life story of Neminātha, the 23th Tīrthamkara [2] The *Neminăthacarita* was written, in

[1] The other works of this Haribhadra Sūri 2 are the *Anekāntapraghatta*, *Anekāntavādapraveśa* and *Anekāntasiddhi*, a *Laghuvrtti* on an *Anuyogadvārasūtra*, a (*Brhad*)*Vrtti* or *Sisvahitā* on Bhadrabāhu's *Āvaśyakasūtraniryukti*, a *Tīkā* on the *Daśavaikālikasūtraniruktī* of Bhadrabāhu, the *Dharmabindu* and *Dharmasamgrahanī*, a *Laghuvrtti* on the *Jīvājīvābhigamasūtra*, the *Lokatattvanirnaya* and *Lokavimśika*, a *Vivarana* on the *Nandīsūtra*, a commentary on Śamkarasvāmin's *Nyāyapraveśa*, the *Pañcāśakasūtra*, a *Tīkā* on Cirantanācārya's *Pañcasūtra*, a commentary on Umāsvāti's *Praśamaratiprakarana*, the *Saddarśanasamuccaya*, *Śāstravārttāsamuccaya*, *Sodaśakaprakarana* and *Tattvaprakāśa*, a *Laghuvrtti* on Umāsvāti's *Tattvārthasūtra*, the *Upadeśapada* *Yogabindu*, *Yogadrstisamuccava*, *Yogavimśika*, *Yogaśataka* and *Vimśativimśikā* See Potter, K H (1983) *Bibliography of Indian Philosophies*', pp 183*ff* or consult Potter, K (2004), the same but updated on-line version of *The Encyclopedia of Indian Philosophies*, developed and maintained by Christine Keyt http //faculty washington edu/kpotter/ (consulted on 02 06 04) See also H Jacobi 'Haribhadra's Age, Life and Works', in Jina Vijaya Muni *Dhūrtākhyāna of Haribhadra Sūri*, 1944, and Banerjee, N R An Introduction to the life and Works of Haribhadra Suri, A Jaina Scholar-Saint of the 8th century', in S D Trivedi (ed, 1989) *Essays on Indology, Polity and Administration, In honour of Padmabhushan Sh R K Trivedi* (Vol I) Delhi Agam Kala Prakashan, pp 257-267

[2] The Apabhramśa portion, the *Sanatkumāracarita* was edited separately by H Jacobi, Munchen, 1921 It was fully edited by Bhayani, H C & Modi, M C (1970 & 1971) as *Haribhadra's Nemināhacariya*

Apabhramśa, in Sam 1216 at Ahnilwad during the reign of King Kumārapāla of Gujarat The author was member of the Vata Gaccha and his teacher was Candra Sūri [1]

Haribhadra Sūri 4 is the author of one of the 18 versions of the *Manipaticarit(r)a* or *Munipaticarit(r)a* (MPCH) dated Sam 1172 [2] According to Desai, Haribhadra Sūri, the author of the *Manipaticarita*, was a pupil of Jinadeva Upādhyāya of the Brhad Gaccha He composed a commentary on the *Karmagrantha* (Sam 1172), on the *Praśamarati* (Sam 1185) and also composed a certain '*Ksetrasamāsa*' [3]

I order to investigate the matter more closely, let us first have a look at the information relevant to the figure of Haribhadra Sūri as found in the *JRK* starting from Desai's statement that the Haribhadra Sūri of the *Manipaticaritra* was

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Lalbhai Dalpatbhai Series 23 & 25, Ahmedabad Lalbhai Dalpatbhai Bharatiya Samskriti Vidyamandir

[1] *JRK*, p 217

[2] See Williams, R (1959) *Two Prakrit Versions of the Manipati-carita*, p 12 Verse 645 reads *navana-muni-rudde samkhe Vikkama-samvaccharammi* The same is noted by Schubring in the Berlin Ms of the *Manipaticarita Vikramāditya thī samvatsara samsyā etale sam 1172 raci che* See also the *JRK*, p 311

[3] M D Desai in Fattehcand Belānī. *Jaina grantha aur granthakār* Benares, 1946 (ref found in Williams, R , 1959, p 12) Regarding this identification Williams, R (ibid) says " but his identification with the author of the *MPCH*, however probable, seems to rest only on the coincidence of date" For the *MPCH*, see Tripāthī (1975) Mss nos 209H, 210H 211H and 212

a pupıl of Jınadeva of the Brhad Gaccha The *JRK* lınks Harıbhadra and Jınadeva ın the followıng manner[1]

JRK	**author**	**relationship(s) & work(s)**	**dates & places**
21	Harıbhadra	- pupıl of Jınadeva of the Brhad Gaccha, - author of *Vrttı* on the *Āgamunıkavastu-vıcārasāruprakaruna* (= *Sudaśītı*) of Jınavallabhaganı of the Kharatara Gaccha	Comp Sam 1172 at Ahnılvad
72-73	Harıbhadra	- pupıl of Jınadeva, - author of a *Tīkā* on the (*Brhat* or *Prācīna-*) *Karma-vıpāka* of Gargarsı, - author of a *Tīkā* on the (*Brhat* or *Prācīna-*) *Karmastava* of Jınavallabha	No date
281	Harıbhadra	- pupıl of Jınadeva Upādhyāya of the Brhad Gaccha, - author of a *Tīkā* on the *Bandhasvāmıtva*	Id
300, 311	Harıbhadra (Sūrı)	- pupıl of Jınadeva, pupıl of Mānadeva of the Brhad Gaccha, - author of *Munıpatıcarıtra* (Pkt , = *Munıpatı-carıtra*)	Comp Sam 1172
399	Harıbhadra	- pupıl of Jınadeva of the Brhad Gaccha,	

[1] The data gıven here are drawn from my lıst of references to the Harıbhadras mentıoned ın the *JRK* and presented ın the 'Appendıx 2', p 252 The numbers ın the first columns refer to the pages ın the *JRK*

		- author of the *Śreyāṃsacarita*	Comp Sam 1172

Next there is the statement that the Haribhadra Sūri of the *Manipaticaritra* also wrote a commentary on the *Karmagrantha* composed in Sam 1172 This must be the same as the *Ṭīkā* on the (*Bṛhat* or *Prācīna-*)*Karmavipāka* of Gargarsi or the *Ṭīkā* on the (*Bṛhat* or *Prācīna-*)*Karmastava* of Jinavallabha [1] Concerning the assertion that the same Haribhadra Sūri also wrote a commentary on the *Praśamarati* in Sam 1185, we indeed find in the *JRK*

273	Haribhadra	- pupil of Mānadeva of the Bṛhad Gaccha, - author of a *Ṭīkā* on the *Praśamarati*	Comp Sam 1185

The information obtained so far does not contain any anomaly Now we have to consider Desai's assertion that the same Haribhadra Sūri also wrote a certain '*Kṣetrasamāsa*' The *JRK* lists twelve *Kṣetrasamāsas* authored by Umāsvāti[2] (Skt), Jinabhadragani[3] (Pkt), Somatilaka Sūri (Pkt), Ratnaśekhara Sūri, Devānanda, Candraprabha, Padmadeva Sūri, Śrī Candra Sūri, Hemācārya (?), Jayaśekhara and two anonymous ones Therefore, Haribhadra Sūri cannot be linked directly, viz as author, to a work named '*Kṣetrasamāsa*' However, we indeed find a Haribhadra, author of a *Vṛtti* on the

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[1] See *JRK*, p 69

[2] Also named *Jambūdvīpasamāsa*

[3] Also named *Bṛhatkṣetrasamāsa* (*BKSJ*)

(Bṛhat-)Kṣetrasamāsa of Jinabhadragaṇi[1] Maybe Desai reference is only to this commentary on the *BKSJ* and not to the basic text of Jinabhadragani However, there is another possibility The words '*ksetra*' and '*jambūdvīpa*', and '*samāsa*' and '*samgrahanī*' are readily interchanged in several works on Jaina geography, and the title '*Ksetrasamāsa*' applies entirely or partly to works of different authors.[2] In the introductory stanza of Prabhānanda's commentary on the *JDSH* the alternative title '*Ksetrasamgrahanī*' is explicitly used for the *Jambūdvīpasamāsa*

Next, let us have a look at all the Haribhadras mentioned in the *JRK* who wrote a basic work or a commentary on Jaina cosmography and geography in general

98	Haribhadra	- author of a *Vrtti* on the *BKSJ*	Comp Sam 1185
130	Haribhadra	- author of *Tīkā* (Pkt) on the *Jambū-dvīpaprajñapti*	No date
131, 336	Haribhadra Sūri	- author of the *Jambūdvīpasamgrahanī* (Pkt , 30 gāthās, = *Laghusamgrahanī*) with *Vrtti* of Prabhānanda Sūri	Comp Sam 1390
286	Haribhadra	- author of the *Munipaticaritra* and of - a *Vrtti* on the *Brhatsamgrahanī* of Jina-bhadragani	No dates

[1] *JRK*, p 98

[2] See 'Bibliography, Primary sources', pp 278*ff*

Here we find Haribhadra Sūri as the author of the *Jambūdvīpasamgrahanī* (= *Laghusamgrahanī*) with a *Vrtti* of Prabhānanda Sūri dated Sam 1390 Now, firstly, the *Vrttis* mentioned on pp 98 and 286 of the *JRK* must be the same since the *Brhatksetrasamāsa* and the *Brhatsamgrahanī*, both of Jinabhadragani, are definitely identical [1] Secondly, the author of the *Manipaticaritra* (or *Munipaticaritra*) is indeed the same as the author of the *Vrtti* on the *BKSJ* Thirdly, we have to record the facts that the Haribhadra of the *Munipaticaritra* wrote a commentary on the *BKSJ*, and that there is also a Haribhadra who wrote a commentary on the *JDP*, which both are quoted in the commentary of Prabhānanda Sūri on the *JDSH* So, we may conclude for the moment that Haribhadra Sūri, author of the *JDSH* (also named *Ksetrasamāsa* ?), was a pupil of Jinadeva and, directly or indirectly, of Mānadeva, both of the Brhad Gaccha, and that he is likely to be also the author of

1 a *Vrtti* on the *Āgamanikavastuvicārasāraprakarana* (= *Sad-aśīti*) of Jinavallabhagani of the Kharatara Gaccha composed in Sam 1172 at Ahnilvad,
2 a commentary on the *Karmagrantha* composed in Sam 1172, being the *Tīkā* on the *(Brhat or Prācīna-) Karmavipāka* of Gargarsi or the *Tīkā* on the *(Brhat or Prācīna-)Karmastava* of Jinavallabha,

[1] K Potter also mentions a Haribhadra Sūri being the author of a *Vrtti* on Jinabhadra's *Ksetrasamāsa* See Potter, K on-line (2004), entry 646 (consulted on 2 06 04) The date given for Haribhadra here is 1129 A D or Sam 1186, which does agree with the dates for Haribhadra Sūri given above According to the same source this Haribhadra Sūri was also the author of the *Darśanasaptatiprakarana* and the *Jñānādityaprakarana*

3 a *Tīkā* on the *Bandhasvāmitva*,
4 the *Munipaticaritra* (Pkt = *Munipaticaritra*) composed in Sam 1172,
5 the *Śreyāmsacarita* composed in Sam 1172,
6 a *Ṭīkā* on the *Praśamarati* composed in Sam. 1185,
7 a *Vrtti* on the *BKSJ* or *Brhatksetrasamgrahaṇī* of Jinabhadragani composed in Sam 1185,
8 a *Tīkā* (Pkt) on the *Jambūdvīpaprajñapti* and, finally,
9 the *Jambūdvīpasamgrahanī* (Pkt , 30 *gāthās*, = *Laghu-samgrahanī*) with a *Vrtti* of Prabhānanda Sūri which was allegedly composed in Sam 1390

The information on Jinadeva and Mānadeva in the *JRK* is, however, scanty

72	Jinadeva	- teacher of Haribhadra Sūri	No date
294	Id	- teacher of Mallisena	Id
311	Id	- teacher of Haribhadra Sūri, author of the *Munipaticaritra*	Comp Sam 1172
317	Jinadeva Sūri	- author of the *Yatipratisthāsthāpana-sthala*	Comp Sam 1185
305	Mānadeva Sūri	- teacher of Śīlācārya, author of the *Mahāpurusacarita* (Pkt)	Comp Sam 925
306	Id	- teacher of Deva Sūri, author of the *Mahāvīracarita* (Pkt)	No date
311	Mānadeva	- of the Brhad Gaccha, teacher of Jinadeva	Id

From this we may conclude that Jinadeva (and maybe also Mānadeva) of the Brhad Gaccha was teacher of Haribhadra

Sūri Jinadeva can be dated ca Sam 1185 Now we can have a closer look at Prabhānanda, commentator of the *JDSH*

44	Prabhānanda	- pupil of Devabhadra who was pupil of Abhayadeva	No date
58	Id	- pupil of Devabhadra, - author of a *Ṭīkā* on the *Rsabha-pañcāśikā* (= *Dhanapālapañcāśikā*) of Dhanapāla Kavi	Id
131	Id	- of the Śrīkrsna Gaccha, - pupil of Haribhadra Sūri, - author of a *Vrtti* on the *Jambūdvīpa-samgrahanī* of Haribhadra Suri	Comp Sam 1390
362	Id	- successor of Devabhadra of the Kharatara Gaccha - author of a *Ṭīkā* (= *Durgapada-prakāśa*) on the *Vītarāgastotra* (= *Vimśatiprakāśa*) of Hemacandra[1]	No date
461	Prabhānanda Sūri	- pupil of Devabhadra who was pupil of Abhayadeva Sūri, - spiritual brother of Paramānanda Sūri, - author of the *Hitopadeśāmrta* with *Vrtti* of Paramānandasūri	Comp Sam 1304

So, Prabhānanda was (1) a pupil of Devabhadra who himself was a pupil of Abhayadeva Sūri, and (2) he had a spiritual brother named Paramānanda This means that both

[1] See M B Emeneau, 1935, entry no 4198

Prabhānanda and Paramānanda must have lived at about the same time. Paramānanda wrote a *Vṛtti* in Saṃ. 1304 on the *Hitopadeśāmṛta* of his spiritual brother Prabhānanda. This suggests that the date of Saṃ 1390 associated with Prabhānanda's commentary on the *JDSH* is doubtful, if not altogether wrong

The relevant data on Paramānanda found in the JRK are.

72	Paramānanda	- pupil of Abhayadeva, - author of a *Tīkā* on the *Karmavipāka* of Gagarsi	No date
100	Paramānanda Sūri	- pupil of Bhadra Sūri	Id
272	Id	- pupil of Abhayadeva Sūri, pupil of Bhadreśvara Sūri, - author of the *Pravrajyāvadhāna* (= *Pravrajyākuloka*)	Id
280	Id	- guru of Ksamāratna	Id
432	Id	- pupil of Abhayadeva Sūri, - author of the *Samācārī*	Id
461	Id	- pupil of Devabhadra, pupil of Abhayadeva Sūri, - spiritual brother Prabhānanda, - author of a *Vrtti* on the *Hitopadeśāmrta* of Prabhānanda	Comp Saṃ 1304

Fınally, let us have a look at the ınformation contained in the *JRK* on Abhayadeva Sūn and Devabhadra[1] ın relatıon to Hanbhadra Sūn, Prabhānanda Sūn and Paramānda Sūn.

47	Hanbhadra Sūn	- successor of Abhayadeva Sūn	No date
230 - 231	Hanbhadra	- author of the *Pañcāśakasūtra* (19 Pañcāśakas) wıth *Vrttı* of Abhayadeva Sūn and, wıth *Cūrnı* (Pkt) of Yaśodeva wıth own (?) *Tīkā*	Comp Sam 1124, comp Sam 1172
44	Devabhadra	- pupıl of Abhayadeva	
44, 58, 131, 362, 461	Prabhānanda Sūn	- pupıl and successor of Devabhadra, pupıl of Hanbhadra Sūn, - spırıtual brother of Paramānanda Sūn, - author of a *Vrttı* on the *Hıtopadeśāmrta* of Paramānanda Sūn	Comp Sam 1304

[1] Potter (on-lıne edıtıon, 2004, entrıes 593, 647, 727, 741 & 1461, consulted on 2 06 04) lısts five Devabhadras a Devabhadra 1 dated 1027 A D (= Sam 1084), author of a *Vıvarana* on the *Darśanaśuddhıprakarana* (wıth the help of Śāntıbhadra Sūn) and of a *Tıppana* on Sıddhasena Dıvākara's *Nyāyāvatāra*, a Devabhadra 2 dated 1130 A D (= Sam 1187), author of a *Vrttı* on Jınavallabha's *Dvādaśakulaka* and a *Vrttı* on Padmajıneśvara's *Upadeśaratnamālā*, a Devabhadra 3 dated 1240 A D (= Sam 1297), author of a commentary on Candra Sūrı's *Ksetrasamāsa*, a *Tıppana* on Sıddharsı Ganı's *Nyāyāvatāravıvrtı* and a *Vrttı* on Candra Sūrı's *Laghusamgrahanī*, and a Devabhadra 4 dated 1251 A D (= Sam 1308), author of the *Pramānaprakāśa* and a *Vrttı* on Jınavallabha Sūrı's *Dvādaśakulaka* (Thıs last must be wrong sınce ıt ıs lısted twıce)

This means further that (1) Haribhadra Sūri 4 was successor of Abhayadeva (which not necessarily means that he was his pupil) who flourished arround Sam. 1124[1], (2) that Devabhadra was a pupil of Abhayadeva and (3) that Prabhānanda Sūri was a pupil and successor of Devabhadra and (4) that Prabhānanda Sūri had a spiritual brother, Paramānanda Sūri, who wrote a commentary on one of his works in Sam 1304

Conclusions (1) The author of the *JDSH* (also called *Ksetrasamāsa* ?) is Haribhadra Sūri 4 (See above, ca Saṃ 1180 or 1123 A D), pupil of (→) Jinadeva and successor of (→ı) Abhayadeva Sūri (ca Sam 1124 or 1067 A.D). (2) Prabhānanda Sūri was the spiritual brother of (!5ı) Paramānanda Sūri and pupil of Devabhadra 2 (ca. Sam 1184 or 1241 A.D.). Prabhānanda Sūri cannot have composed his *Vrtti* on the *JDSH* in Sam 1390. (3) The date of Paramānanda, Sam 1304 is also improbable The final conclusions, put into a scheme, are as follows

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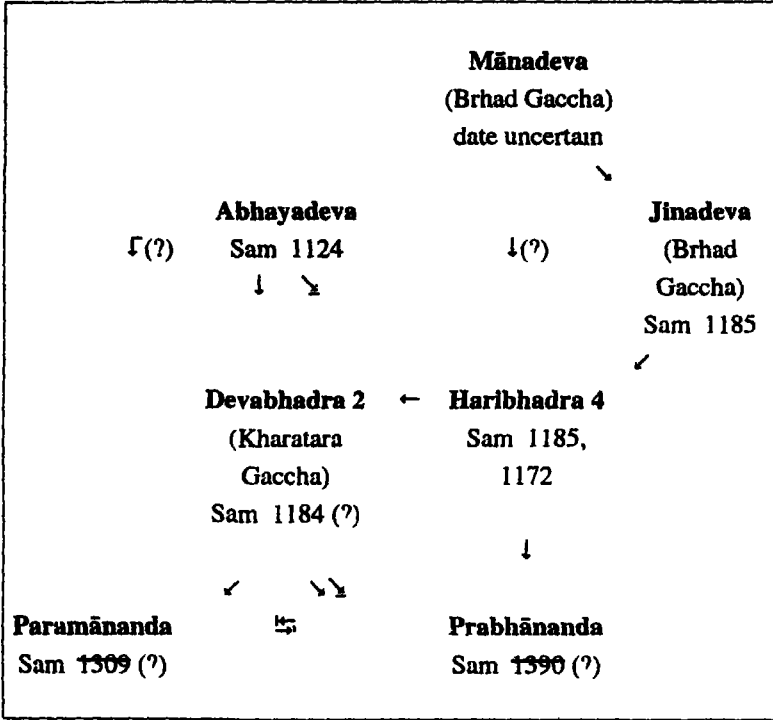
1 The dating of the different Abhayadevas (AD) is no easy task since there are at least three of them AD 1, ca Sam 1120 (*JRK*, pp 55, 64, 147, 224, 231, 290 & 407), AD 3, ca 1160 (*JRK*, pp 28, 57, 143 & 431), AD 3 ca Sam 1242 (*JRK*, p 133) and AD 4 ca Sam 1451 (*JRK*, pp 181, 292, 364) Probably this Abhayadeva can be identified with the Abhayadeva Sūri (1060 A D. = Sam 1117) of the *Bhāsya* on Jinacandra's *Navatattvaprakarana* See Potter, K on-line (2004) entry 610 K H Kamdar in his E-article 'The Anuttara Upapatika Sutra', *http //www ibiblio org/jainism/database/ ARTICLE/anuttar doc* (consulted on 08 06 04), is very precise concerning the date of Abhayadeva Sūri "Abhayadeva Suri of the Chandra Gachcha and the disciple of Jineshwar Suri ( ) was ordained a monk in Vikrama Samvat 1088 at the age of ten years and he died in Vikram Samvat, 1135, at Kapadavanj, Khaira district, Gujarat"

			Mānadeva (Brhad Gaccha) date uncertain	
			↘	
↱(?)	**Abhayadeva** Sam 1124 ↓ ↘		↓(?)	**Jinadeva** (Brhad Gaccha) Sam 1185 ↙
	Devabhadra 2 (Kharatara Gaccha) Sam 1184 (?)	←	**Haribhadra 4** Sam 1185, 1172 ↓	
	↙ ↘↘			
Paramānanda Sam ~~1309~~ (?)	⇆		**Prabhānanda** Sam ~~1390~~ (?)	

1.2.2 The text

The *JDSH* is one of the minor (*Laghu*) texts on Jaina geography written in standard Māhārāṣṭrī It is also named *Kṣetrasaṃgrahaṇī*, *Laghusamgrahanī* or *Laghusamghayanī*, *Jambūdvīpasamghayaṇī* or *Jambūdīvasamghayanī*, or simply *Samgrahanī* or *Saṃghayaṇī* It consists of thirty *gāthās* or *āryās* and describes the structure of Jambūdvīpa in a very concise manner It relies on canonical sources such as the *Jambūdvīpaprajñapti* and *Jīvājīvābhigamasūtra*, and on post-canonical works such as the *Brhatksetrasamāsa* of

Jinabhadragaṇi and the *Jambūdvīpasamāsa* of Umāsvāti Vācaka

1.2.3 The subject matter: the ten topics

After the Maṅgalācaraṇa or salutatory formula in *sūtra* 1, Haribhadra Sūri introduces the subject matter of the *JDSH* in *sūtra* 2 in the form of ten topics[1] 1 the Sectors (*khaṇḍa*, Pkt ***khaṃḍa***), 2. the Yojanas (Pkt. ***joyaṇa***), 3. the Continents (*varsa*, Pkt ***vāsa***), 4 the Mountains (*parvata*, Pkt ***pavvaẏa***), 5 the Peaks (*kūta*, Pkt ***kūḍa***), 6 the Fortresses (*tīrtha*, Pkt ***tittha***), 7 the Rows (of abodes of the gods *śreni*, Pkt. ***seḍhī***), 8 the Provinces (*vijaya*, Pkt ***vijaẏa***), 9 the Lakes (*hrada*, Pkt ***daha***) and 10 the Rivers (*salilā*, Pkt ***salilā***) [2]

Topic 1 - the Sectors - *sūtras 3-5* With Bharata as standard measure Jambūdvīpa counts 190 sectors or, more precise, sector-widths A sector or *khanda* is defined as the width of Bharata being $^{1}/_{19}$ of the diameter of Jambūdvīpa which is 100,000 *yojanas* Therefore, a sector measures 526 $^{6}/_{19}$ *yojanas* These sector widths increase and decrease progressively from south to north in the proportions 1 - 2 - 4 - 8 - 16 - 32 - 64 - 32 - 16 - 8 - 4 - 2 - 1 for alternately continents and world mountain ranges, viz Bharata, Himavat, Haimavata, Mahāhimavat, Hari, Nisadha, Mahāvideha, Nīla, Ramyaka, Rukmin, Hairanyata, Śikharin and Airāvata

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[1] *dvāra* (Pkt ***dāra***).

[2] This is exactly the order of topics as given in the *JDP*, *sū* 125 (ed Javeri, 1920, p 425)

Topic 2 - the Yojanas - *sūtras 6-10.* Distances and surface areas are measured in *yojanas* and square *yojanas* respectively The circumference of Jambūdvīpa, being a perfect circle, is the square root of ten times the square of its diameter, which is 100,000 *yojanas* The outcome is a bit more than 316,227 *yojanas* Its surface area is the circumference multiplied with a quarter of the diameter The result is 7,905,694,150 square *yojanas* Prabhānanda Sūri's commentary calculates both in detail [1]

Topic 3 - the Continents - *sūtra 11a* [2] The continents are, from south to north, 1 Bharata(varsa)[3], 2 Haimavata(v°)[4], 3 Hari(v°)[5], 4 Videha(v°)[6], 5 Ramyaka(v°)[7], 6 Hairanyata(v°)[8] and 7 Airāvata(v°)[9]

Topic 4 - the Mountains - *sūtras 11b-12* There are four curved and thirty-four elongated Vaitādhya or Vijayārdha mountains and sixteen Vaksaskāra mountains There are also Citra and Vicitra, two Yamaka mountains, two hundred Kāñcana mountains and four Gajadanta mountains There is also Meru or Mandara in the centre of Jambūdvīpa Finally, there are six great world mountain ranges, viz. from south to

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[1] See 'Appendix 1', p 278, for additional information on the calculation
[2] See Fig 2, p 267
[3] Pkt Bharaha
[4] Pkt Hemavaī
[5] Pkt Harivāsa
[6] Or Mahāvideha, Pkt id
[7] Pkt Ramma(y)a
[8] Pkt Herannava(y)a
[9] Pkt Erāva(y)a

north 1 Himavat[1], 2 Mahāhimavat[2], 3 Nisadha[3], 4 Nīla[4], 5 Rukmin[5] and 6 Śikharin[6]

Topic 5 - the Peaks - *sūtras 13-17*. The sixteen Vaksāra mountains have four peaks each, Saumanasa and Gandhamādana seven, and Rukmi and Mahāhimavat eight The thirty-four Vaitādhya mountain ranges and also Vidyutprabha, Nisadha, Nīlavanta, Mālyavat and Suragiri possess nine peaks each On Himavat and Śikharin there are eleven peaks There are thirty-four Rsabha peaks in the provinces and eight on Meru, on the Jambū tree, in Devakuru and on both the Harikūta and Haritsaha

Topic 6 - the Fortresses - *sūtra 18*[7] All provinces in Mahāvideha as well as Airāvata and Bharata have three fortresses Māgadha, Varadāma, and Prabhāsa

Topic 7 - the Rows - *sūtra 19*[8] On the Vaitādhya mountain ranges there are two rows of palaces of the Vidyādhara and Ābhiyaugika gods

Topic 8 - the Provinces - *sūtra 20a*[1] There are thirty-four provinces Bharata and Airāvata plus thirty-two smaller ones in Mahāvideha

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[1] Also Himavanta, Ksullahimavat, Ksudrahimavat, Pkt Cullahimavanta
[2] Pkt Mahāhimavanta
[3] Pkt Nisaha
[4] Also Nīlavat, Pkt Nīlavanta
[5] Pkt Ruppi
[6] Pkt Sihari
[7] See Fig 6, p 271 and Fig 11, p 276
[8] See Fig 12, p 277

Topic 9 - the Lakes - *sūtra 20b*[2] There are six great lakes on top of the world mountain ranges Padma, Mahāpadma, Ti(n)giccha, Keśarin, Mahāpundarīka and Pundarīka. In de Kuru regions there are ten smaller lakes

Topic 10 - the Rivers - *sūtra 21-26*[3] The main rivers are· the Gangā and the Sindhu, the Raktā and the Raktavatī, the Rohitāṃśā and the Rohitā[4], the Rūpyakūlā and the Suvarnakūlā[5]

In the *sūtras* 27-28 the *JDSH* discusses what actually should have been included in topic 4 Both verses treat the height and colour of the world mountain ranges In *sūtra* 29 the Nisadha and Nīlavat mountains are dealt with Finally, *sūtra* 30 represents the closing formula

1 2 4 The critical edition

The present critical edition of the *JDSH* is based on three printed editions and twenty-three manuscripts Below both types of sources are listed under their respective abbreviated titles of reference

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[1] See Fig 7, p 272
[2] See Fig 5 p 270
[3] See Fig 4, p 269
[4] Also Rohit
[5] Also Svarnakūlā

1 2 4 1 The printed editions

Ed1 *Śrī-Haribhadra-Sūri-viracitā Jambūdvīpa-saṃgrahanī, Śrī-Prabhānanda-Sūri-viracitayā Ṭīkayā Samalankatā.* Nyāyāmbhonidhi Śrīmad-Vijayānanda-sūrīśvara Pādacaranāmbhojacamcarikena. Bhāvapura Vāstavya Śā Ānaṃdajī Purusottamasya Dravya-sāhāyyena, Prakāśayitrī Śrī-jaina-dharma Prasāraka Sabhā - Bhāvanagar Saṃ 1972 or 1915 CE

Ed2 Shah, M J · *Śrī Gajasāra Muni Viracita Dandaka Prakarana tathā Pū Ā Śrī Haribhadra Sūri Viracita Jambūdvīpa Samgrahanī* Mahesānā Śrī Bābūlāl Jeśimgalāl Mehetā, Sam. 2054 or 1997 CE

Ed3 *Sūri-purandara-Śrī-Haribhadra- Sūri-viracitā Jambūdvīpa(laghu)-sangrahanī Paramapūjya Ācārya-Śrī-Vijayodaya- Sūri-viracita-vrtti-sahitā* Paramapūjya Ācārya Śrī-Vijaya-sūryodaya- Sūri-śasyamuni Nandīghosa-vijayah Śrī Jaina-grantha-prakāśanasamitih Vi Sam 2045 or 1988 CE

1 2 4 2 The manuscripts

The following Mss of the *JDSH* are kept at the L D Institute of Indology, Ahmedabad

	Catalogue No	Title	folios
LD1	947	*Jaṃbūdvīpasaṃgrahaṇī + Stabaka*	8
LD2	3916	*Jambūdvīpasamgrahanī + Ṭīkā* of Prabhānanda Sūri	15

The following Mss of the *JDSH* are found at the Oriental Institute of Vadodara (Baroda)

	Catalogue No	Title	folios
Brd1	1606/16233	*Jambūdvīpasaṃgrahaṇī*	6
Brd2	1607/16239	*Jambūdvīpasaṃgrahaṇī*	4
Brd3	1607/16292	*Jambūdvīpasaṃgrahaṇī*	5

The following MS of the *JDSH* was obtained from the South Asia Collection of the Universitaetsbibliothek in Tuebingen, Germany[1]

	Catalogue No	Title	folios
Tueb	2287	*Jambūdvīpasaṃgrahaṇī*	4

The following Mss of the *JDSH* are preserved at the in the Bhogilal Leherchand Institute of Indology, Delhi

	Catalogue No	Title	folios
Bhog1	312	*Jambūdvīpasaṃgrahaṇī*	2
Bhog2	4236	*Jambūdvīpasaṃgrahaṇī*	8
Bhog3	4237	*Laghusaṃgrahaṇīprakaraṇa + Vṛtti*	14
Bhog4	4239	*Jambūdvīpasaṃgrahaṇīprakaraṇa*	9
Bhog5	4240/4	*Saṃgrahaṇīprakaraṇa*	4
Bhog6	4212	*Kṣetrasaṃgrahaṇī*	3

[1] I obtained a copy thanks to Dr George Baumann of the Universitatsbibliothek This Ms of the *JDSH* cannot be the same that Kirfel used as one of his sources for his *Kosmographie* which was kept at the Konigl Bibliothek in Berlin since this Ms also contained the commentary of Prabhānanda (See Kirfel, p 208)

Bhog7	4217	*Laghusamgrahaṇī + Stabaka*	14
Bhog8	4228/1	*Jambūdvīpasamgrahanī + Pudgalakulaka*	2
Bhog9	4251/1	*Jambūdvīpasamgrahanī*	3
Bhog10	4276	*Laghusamgrahanī (Saṃghayanīsūtra) + Stabaka*	5
Bhog11	4281	*Jambūdvīpasaṃgrahanī*	3
Bhog12	4283	*Jambūdvīpasamgrahanīprakaraṇa*	6
Bhog13	4297	*Jambūdvīpasamgrahanīprakarana (Jambūdīvasaṃghayaṇī)*	6
Bhog14	4317	*Jambūdvīpasamgrahanī (Jambūdīvasaṃghayanī)*	12
Bhog15	4271	*Laghusaṃgrahaṇī*	5
Bhog16	4298	*Jambūdvīpasaṃgrahaṇīprakaraṇa*	23
Bhog17	4767	*Jambūdvīpasamgrahanīprakarana*	4

Common mistakes in the Mss of the basic text of the *JDSH* are the following The ***o***, ***u*** and ***uṃ*** are often interchanged The semivowel &य&, which in Jaina Mss is generally written before ***a*** and ***ā*** and not elsewhere, is often omitted I have consequently written &य& and &या& where required There is often interchange of इ and ई. The *anusvāra* is frequently dropped or added The '`' of standard Nāgarī, as for instance in 'के', is often written in the Jaina manner as 'ाक' This 'ा' is also often misplaced in the previous or next syllable There is often confusion between च and व, ध and थ, ट and ठ, ड and ढ, त and न, प and य, म and स, च्छ and त्थ, ट्ट and ट्ठ, ड्ड and ड्ढ, and त्त and त्र

I have not also included in this work a critical edition of the commentary of Prabhānanda on the *JDSH*, because I had access to two versions of this commentary only one of the printed edition Ed1 and one of the Ms LD2 I only used the Ms version of LD2 as a corrective on the printed edition of Ed1

2 Text and translation

। श्रीहरिभद्रसूरिविरचिता ।

। जम्बूद्वीपसंग्रहणी ।

। श्रीप्रभानन्दसूरिविरचितवृत्तिसहिता ।

śrī-Haribhadra-sūri-viracitā

Jambūdvīpasaṃgrahaṇī

śrī-Prabhānanda-sūri-viracita-vṛtti-sahitā

Summary of Jambūdvīpa

composed by the venerable Haribhadra Sūri

with a commentary composed by the venerable

Prabhānanda Sūri

नत्वा श्रीवीरजिनं संदर्शितविश्वविश्ववस्तुचयम् ।
श्रीक्षेत्रसंग्रहण्या वृत्तिं कुर्वे यथाशक्ति ॥

natvā śrī-vīra-jinam samdarśita-viśva-viśva-vastu-cayam;
śrī-Ksetrasamgrahanyā vrttim kurve yathā-śakti

Paying homage to the Jina, the magnificent hero, who understands the whole of reality, I compose a commentary on the venerable *Ksetrasamgrahanī*[1] to the utmost of my powers

दत्तैकान्तवादिसंदोहापारसादानां गिरास्वर्गापगानादानुवादानां श्रीहरिभद्रसूरि-पादानां कृतेर्व्याचिख्यासायां मादृशस्याल्पमेधसः को ऽवकासः तथाप्यर्थनिपुणप्रकरणरागात् स्वशक्तिमजानानो ऽप्युपचक्रमे ॥

dattaikānta-vādi-samdohāpāra-sādānām girā-svargāpagā-nādānuvādānām śrī-haribhadra-sūri-pādānām krter vyācikhyāsāyām mādrśasyālpa-medhasah ko 'vakāsah? tathāpy artha-nipuna-prakarana-rāgāt sva-śaktim ajānāno 'py upacakrame

Is it appropriate for a man of little understanding like me to try to comment upon the [literary] product of the verses of the venerable Haribhadra Sūri, being the ultimate ruin of the mass of 'respected' absolutists[2] and resounding jubilantly like the

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[1] For the alternative names of the *JDSH*, see 'Introduction', pp 22-23

[2] Anekāntavāda, 'Non-Absolutism', or 'Relativism' is the corner stone of Jaina philosophy Anekāntavāda originally centres around four ontological doctrines, viz that any real object (*vastu*) is, in an ontological perspective, existent and non-existent (*sat & asat*), eternal

heavenly Gangā[1]? Nonetheless, though I do not consider my own capacities [very high], I have started [this commentary] out of enthusiasm for a treatise [so] perfect in content.

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and non-eternal (*nitya* & *anitya*), universal and particular (*sāmānya* & *viśesa*), and describable and indescribable (*abhilāpya* & *anabhilāpya*) According to the Jainas, other philosophical systems like Buddhism, Nyāya, Vedānta, etc adhere in some way or other to one of the alternatives exclusively (*ekānta*) and hence do so erroneously In that sense, the Jainas called their philosophical opponents '*ekānta-vādins*' or 'absolutists' For details, see e g Mookerjee, S *The Jaina Philosophy of Non-absolutism, A Critical Study of Anekantavada*, 2nd ed Delhi Motilal Banarsidass, 1978, and Matilal, B K *The Central Philosophy of Jainism (Anekantavada)*, Ahmedabad L D Institute of Indology (L D series, 79), 1981 The word 'respected' is, of course, used ironically here

[1] *girā-svargāpagā-nāda-anuvādānām*, lit 'resounding (like) the roaring of the heavenly river (viz the Gangā) with praise' The word '*girā*' is the instrumental singular of *gir* 'praise' used in compound as i e also in *girā-vrdh* 'delighting in or thriving by praise'

SŪTRA 1

इह तावत् सूत्रकारः प्रथमं चतुरतिशयस्वरूपभगवन्नमस्कारमङ्गलाभिधायिकां शिष्टोपदिष्टमार्गानुसरणार्थमाद्यगाथामाह -

iha tāvat sūtra-kārah prathamam catur-atiśaya-svarūpa-bhagavan-namaskāra-mangalābhidhāyikām śistopadista-mārgānusaranārtham ādya-gāthām āha -

Now at the start the author of the manual puts forward the first verse that, in order to follow the procedure of instruction, expresses the greeting formula to the Lord whose essence consists of the four superior qualities[1]

नमिय[2] जिणं सव्वन्नुं[3], जय[4]पुज्जं[5] जय[6]गुरुं[7] महावीरं[8] ।
जंबूदीव[1]पयत्थे[2], वुच्छं[3] सुत्ता[4] सपर[5]हेउं[6] ॥ १ ॥

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[1] As it appears from the commentary, the four *atiśayas* of Lord Mahāvīra are 1 that He is a victor (*jina*) of the passions, etc , 2 that He is omniscient (*sarva-jña* and *sarva-darśin*), 3 that He is an object of universal reverence (*jagat-pūjya*) and, 4 that He is a universal teacher (*jagad-guru*)

[2] नमिअं LD2 नमियु Bhog4 नमिऊण Bhog6 नमिअ Bhog15

[3] Bhog6 reads जितमोह and omits सव्वन्नुं सव्वन्नू LD2 सव्वनुं Bhog2 & 13 सवन्नु Bhog4, 7, 10 & 15 सवन्नू Bhog8, 16 & 17 सव्वनं LD1 & Bhog12

[4] जग Ed1, 2 & 3, Bhog9, 10, 13 & 14

[5] पूज्जं Bhog7

[6] जग Ed1, 2 & 3, LD1, Brd1, 2 & 3, Bhog1, 7, 9, 10, 11, 13, 14, 15, 16 Both जग and जय are attested Pkt forms for Skt जगत्, I have consistently opted for जय

[7] गुरु LD1, Brd1, Bhog6, 7, 10, 12, 13 & 16 गुरूं Brd2 गुरू Bhog4, 15 & 17

[8] महाविरं Brd2 माहाविरं Bhog2 माहावीरं Bhog4 & 17

namiẏa jiṇaṃ savvannuṃ, jaẏa-pujjaṃ jaẏa-guruṃ mahāvīraṃ;
jaṃbūdīva-paẏatthe, vucchaṃ suttā sa-para-heuṃ. 1.

(नत्वा जिनं सर्वज्ञं जगत्पूज्यं जगद्गुरुं महावीरम्। जम्बूद्वीपपदार्थान् वक्ष्ये सूत्रात्स्वपरहेतोः ॥ १ ॥ *natvā jinam sarva-jñam jagat-pūjyam jagad-gurum mahāvīram, jambūdvīpa-padārthān vaksye sūtrāt sva-para-hetoh 1*)

1 Paying homage to Mahāvīra, the Victor, omniscient, object of universal reverence and universal teacher, I will explain the elements of Jambūdvīpa based on authoritative manual[s[7]], for my own sake and for the sake of others.

COMMENTARY

नमिय जिण^इत्यादि - महावीरं नत्वा जम्बूद्वीपपदार्थान् वक्ष्ये इति सम्बन्धः। तत्र कर्मविदारणादिगुणाद्वीरः। उक्तं च -
"विदारयति यत्कर्म, तपसा च विराजते।

[1] जम्बूद्दीव Ed1, 2 & 3, LD2, Brd1, Tueb, Bhog12, 16 & 17 जम्बूदिव Brd2 जम्बुदिव Bhog2 जम्बुद्दीव Bhog4, 5 & 7 जम्बुदीव Bhog13 & 14 जम्बूद्दीवि Bhog15 जम्बूद्दीव is the regular Pkt form for Skt जम्बूद्वीप
[2] ययत्ते Bhog12
[3] बुच्छ Bhog8
[4] सुता LD1, Brd2 & 3, Bhog10 & 13 ससूत्ता Bhog2 सुत्तं Bhog6
[5] सयर Brd2 सुपडि Bhog6 सपरे Bhog17
[6] हेऊ Ed2 & 3, Bhog1, 9, 10, 13, 14 & 17 हेओं LD1 हेउ LD2, Bhog7, 15 & 16 हेओ Bhog6 Note that *-uṃ* is, in fact, the ending of the accusative singular
[7] The commentary mentions the *Jambūdvīpaprajñapti* and the *Ksetrasamāsa* with an 'etc ' (*ādi*) added

तपोवीर्येण युक्तश्च, तस्माद्वीर इति स्मृतः ॥ १ ॥"[1]

ततो महांश्चासौ वीरश्च महावीरश्चरमतीर्थंकरः, तं नत्वा प्रणम्य, किंविशिष्टमित्याह, रागादीनष्टादशान्तरञ्जारीन् जयत्यभिभवतीति जिनस्तं तथोक्तं, इत्यनेनापायापगमातिशयो ऽपायरूपान्तरारिक्षयात्। तथा सर्वज्ञं, सर्वं जीवाजीवगतिस्थित्यादिकं जानाति वेत्तीति सर्वज्ञः, तं तथाविधं, इह ज्ञानग्रहणेन दर्शनमपि गृहीतं तेन सर्वदर्शिनमित्यपि प्रत्येतव्यं, तन्नान्तरीयकत्वात्, एतेन तु ज्ञानातिशयः सूचितः। तथा जगत्पूज्यं, अत्र जगच्छब्देन भिन्नग्रन्थिकभव्यसंज्ञिपर्याप्तपञ्चेन्द्रियग्रहः, ततो जगतः पूज्यो ऽर्चनीयो जगत्पूज्यं तथाप्रकारं, अनेन तु विशेषणेन पूजातिशयः। पुनः कीदृशं? जगद्गुरुं, इह जगच्छब्देन चतुर्दशरज्ज्वात्मकलोकपरिग्रहः, ततो जगच्चराचरं गृणाति कथयति जगद्गुरुः, तम् अनेकद्वीपसागर-सुरालयनैरयिकालयादिपूर्णजगद्वक्तारमित्यर्थो, मूककेवलिनो हि सर्वज्ञाः सर्वदर्शिनो ऽपि वचनसामर्थ्याभावान्न विश्वस्वरूपं निरूपयितुमलम्भूष्णवो भवन्त्यनेन तद्व्यय(व?)च्छेदाद्वचनातिशयः प्रत्यपादि। एवं गाथार्द्धेन भगवन्नमस्काररूपं मङ्गलमुक्तं, अपरार्द्धे तु अभिधेयादीनाह - जंबुद्दीवपयत्थि^इति, जम्बूवृक्षविशेषस्तेन उपलक्षितो द्वीपो जम्बूद्वीप, उत्तरकुरुक्षेत्रे हि नीलवद्वर्षधरमाल्यवद्वक्षस्कारशीतानदीनां बहुमध्यदेशभागे बहुतद्वृक्षलक्षलक्षितो जम्बूवृक्षो ऽस्ति, तन्नाम्नायं जम्बूद्वीपः। उक्तं च भागवत्यङ्गे -

"से केणट्ठेणं भंते, एवं वुच्चइ जंबूद्दीवे दीवे? गोयमा, जंबूद्दीवेणं दीवे मंदरस्स पव्वयस्स[2] उत्तरेणं लवणस्स दाहिणेणं जाव तत्थ बहवे जंबूरुका जंबूवन्ना जाव उवसोहेमाणा चिट्ठंति, से तेणट्ठेणं गोयमा, एवं वुच्चइ जंबूद्दीवे दीवे"[3]

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[1] Origin of quotation untraced

[2] For **पव्वयस्य** of Ed 1

[3] स केनार्थेन भदन्त! एवमुच्यते, जम्बूद्वीपो द्वीपः? गौतम, जम्बूद्वीपो ननु द्वीपो मन्दरस्य पर्वतस्योत्तरेण लवणस्य दक्षिणेण यावत् तत्र बहवो जम्बूवृक्षा जम्बूवर्णा यावद् उपशोभमानास् तिष्ठन्ति, स तेनार्थेन गौतम! एवमुच्यते जम्बूद्वीपो द्वीप. ॥ Quotation from the *Bhagavaī* according to the *vṛtti* but I could not trace it there

इति तत्र पदार्थाः क्षेत्रपर्वतनदीवनादयो ऽभिधेयस्तुरूपाः, तान्, किं करिष्यामि? इत्याह, वुच्छं वक्ष्याम्यभिधास्यामि, इहाऽस्मदर्थक्रियायोगात्सूत्रे ऽनुक्तो ऽप्यहमित्यात्मनिर्देशो ज्ञातव्यो, जम्बूद्वीपपदार्थान् वक्ष्यामि, अनेन त्वभिधेयं निगदिततं, न भगवतो ऽतिशायिज्ञानमन्तरेण चक्षुरगोचरैतावत्क्षेत्र-स्वरूपप्ररूपणप्रवीणतास्तीत्यादि परप्रश्ननिराकरणायाह - सुत्त^इति सूत्रं सिद्धान्तो गणधरादिरचितजम्बूद्वीपप्रज्ञप्तिक्षेत्रसमासादि तस्मात्, न स्वमत्यनुसारेण। किमर्थमेतावान् प्रयासः क्रियते? इत्याह - सपरहेउ^इति, स्व आत्मा परो ऽन्यस्तयोर्हेतुर्निमित्तं तदर्थमित्यर्थ, एतेन सम्बन्धो ऽभिहितः, स च स्वपरभेदाद् द्विधा, पुनरेकैको ऽनन्तरपरंपरभेदाद् द्विधा, तत्रान्तरः कर्तुर्भव्यसत्त्वानुग्रहः[1], परस्य श्रोतुस्त्वेतदर्थावगमो जम्बूद्वीप-विचारज्ञानरूपः, परंपरस्तु द्वयोरपि परमपदावाप्तिरिति। अभिधानं तूत्तरत्र गाथायां स्वयमेव सूत्रकारो भणिष्यति ॥ १ ॥

***namiya jiṇa*^ıty ādı** *- mahāvīram natvā jambūdvīpa-padārthān vaksye ıtı sambandhah. tatra karma-vıdāranādı-guṇād vīrah uktam ca -*

"vıdārayatı yat karma, tapasā ca vırājate;

tapo-vīryena yuktaś ca, tasmād vīra ıtı smrtah. 1"

tato mahāṃś cāsau vīraś ca mahāvīraś carama-tīrthankarah, tam natvā pranamya, kım vıśıstam ıty āha, rāgādīn astādaśāntarangārīn jayaty abhibhavatīti jınah, tam tathoktam, ıty anenāpāyāpagamātıśayo 'pāya-rūpāntarārı-kṣayāt tathā sarva-jñaṃ, sarvam jīvājīva-gatı-sthıty-ādikam jānātı vettīti sarva-jñah, tam tathā-vıdhaṃ, ıha jñāna-grahanena darśanam apı grhītam tena sarva-darśınam ıty apı pratyetavyam, tan-nāntarīyakatvāt, etena tu jñānātıśayah sūcıtah tathā jagat-pūjyam, atra jagac-chabdena bhınna-granthıka-bhavya-samjñı-paryāpta-pañcendrıya-grahah, tato jagataḥ pūjyo 'rcanīyo jagat-pūjyas taṃ tathā-prakāraṃ,

[1] For सत्वानुग्रहः of Ed1

anena tu viśesanena pūjātiśayah punah kīdrśam? jagad-gurum, iha jagac-chabdena catur-daśa-rajjv-ātmaka-loka-parigrahah, tato jagac-carācaram gṛṇāti kathayati jagad-guruh, tam aneka-dvīpa-sāgara-surālaya-nairayikālayādi-pūrna-jagad-vaktāram ity artho, mūka-kevalino hi sarva-jñāh sarva-darśino 'pi vacana-sāmarthyābhāvān na viśva-svarūpam nirūpayitum alambhūsnavo bhavanty, anena tad-vyaya(va?)-cchedād vacanātiśayah pratyapādi evam gāthārdhena bhagavan-namaskāra-rūpam mangalam uktam aparārdhe tu abhidheyādīn āha - ***jaṃbuddīva-payatthi****^iti, jambūr vrksa-viśesah, tena upalaksito dvīpo jambūdvīpa, uttarakuru-ksetre hi nīlavad-varsadhara-mālyavad-vaksaskāra-śītā-nadīnām bahu-madhya-deśa-bhāge bahu-tad-vrksa-laksa-laksito jambū-vrkso 'sti, tan-nāmnāyam jambūdvīpah uktam ca bhāgavaty-ange*

> ***"se keṇaṭṭheṇaṃ bhaṃte, evaṃ vuccai jaṃbūddīve dīve? goyamā, jaṃbūddīveṇaṃ dīve maṃdarassa pavvayassa uttareṇaṃ lavaṇassa dāhiṇeṇaṃ jāva tattha bahave jaṃbū-rukā jaṃbū-vannā jāva uvasohemāṇā ciṭṭhaṃti, se teṇaṭṭheṇaṃ goyamā, evaṃ vuccai jaṃbūddīve dīve"***[1]

iti tatra padārthāh ksetra-parvata-nadī-vanādayo 'bhidheyas tu rūpāh, tān, kim karisyāmi? ity āha - ***vucchaṃ*** *vaksyāmy abhidhāsyāmi, ihāsmad-arthakriyā-yogāt sūtre 'nukto 'py aham iti ātma-nirdeśo jñātavyo, jambūdvīpa-padārthān vaksyāmy, anena tv abhidheyam nigaditam na bhagavato*

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[1] Origin of quotation untraced Chāyā *sa kenārthena bhadanta! evam ucyate, jambūdvīpo dvīpah? gautama, jambūdvīpo nanu dvīpo mandarasya parvatasyottarenam lavanasya daksinenam yāvat tatra bahavo jambū-vrksā jambū-varnā yāvad upaśobhamānās tisthanti, sa tenārthena gautama! evam ucyate jambūdvīpo dvīpah*

*'tiśāyi-jñānam antarena caksur-agocaraitāvat kṣetra-svarūpa-prarūpana-pravīnatāsñty ādi para-praśna-nirākaraṇāyāha - **sutta^iti** sūtram siddhānto ganadharādi-racita-jambūdvīpa-prajñapti-kṣetrasamāsa^ādi tasmāt, na sva-maty-anusārena kim artham etāvān prayāsah kriyate? ity āha - **sa-para-heu^iti**, sva ātmā paro 'nyas tayor hetur nimittam tad-artham ity artha, etena sambandho 'bhihitah, sa ca sva-para-bhedād dvidhā, punar ekaiko 'nantara-parampara-bhedād dvidhā, tatrāntaraḥ kartur bhavya-sattvānugrahah, parasya śrotus tv etad-arthāvagamo jambūdvīpa-vicāra-jñāna-rūpah, param-paras tu dvayor api parama-padāv āptir ity, abhidhānam tūttaratra gāthāyām svayam eva sūtra-kāro bhaniṣyati 1*

1 ***'namiya jiṇa'***, etc The [basic] construction [of the sentence] is Paying homage to Mahāvīra, I will explain the elements of Jambūdvīpa A victor here arises through the qualities of throwing off karma, etc It is said

> *"It is taught that he who throws off karma through penance, prevails Committed to penance and vigorous exertion, that is how he becomes a victor "*

[The word] 'Mahāvīra (Great Hero)' [is made up of] '*mahā* (great)' and '*vīra* (hero)' [Mahāvīra is] the last Ford-maker Paying homage to Him means saluting Him [The author] specifies His nature [1] A Jina (victor) is someone who conquers or subdues the eighteen inner enemies, viz. passion, etc [2] To

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[1] Lit '[The author] explains how He is qualified'

[2] Reference is made to the eighteen kinds of sin (*pāpa*) here called the 'inner enemies' (*antar-anga-ari*) 1 harming life (*jīva-himsā*), 2 untruthfulness (*asatya*), 3 dishonesty (*adattādāna*), 4 unchastity (*abrahmacarya*), 5 excessive love for one's own possessions or

Him so described [homage is paid] This means that He stands above death and destruction because He has destroyed the inner enemies in the form of death Next[1] [there is the word] '*sarva-jñam* (omniscient)' An omniscient being knows or understands all modes and states of existence, etc of the sentient and non-sentient He [viz Mahāvīra] is of such a kind Here one must also understand that He has complete comprehension, because comprehension is obtained when knowledge is acquired since [comprehension] is inherent in that [viz knowledge] With this [the quality of His] superior knowledge is indicated Next [there is the expression] '*jagat-pūjyam* (object of universal reverence)' Here the word '*jagat* (world)' implies the [mass of] the intelligent fully developed five-sensed beings as can be found [as described] in different treatises[2] So, '*jagat-pūjyam*' [means] 'object of reverence or

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covetousness (*parigraha*), 6 anger (*krodha*), 7 conceit (*māna*), 8 illusion (*māyā*), 9 avarice (*lobha*), 10 over-fondness for persons or things (*rāga*), 11 hatred or envy (*dvesa*), 12 quarrelsomeness (*kleśa*), 13 slander (*abhyākhyāna*), 14 tale-bearing or calumny (*paiśunya*), 15 blaming or finding fault in others (*nindā*), 16 indulgment or lack of self-control (*rati*), 17 hypocrisy (*māyā-mrsā*), and 18 taking or believing in false truths (*mithyā-darśana śalya*) See Stevenson, 1970 [1915], pp 116*ff*

[1] '*tathā*' is often used in the commentary starting a new sentence in order to indicate that an explanation already started is continued, in the sense of 'Even so , Next , And , etc '

[2] *bhinna-granthika-bhavya-*, lit 'present in different treatises' I take *granthika* to mean *grantha* The Jaina Canon categorizes living beings according to the number of their senses (*indriya*), their development and the possession of intelligence (*samjñin* or *asamjñin*) The five senses are sensation or touch, taste, smell, vision and hearing Living

worship for the world' He [viz Mahāvīra] is of such a kind. With this specification, [His] excellence as an object of veneration [is indicated] How is He furthermore? [He is] a universal teacher Here the word '*jagat* (universe)' implies the [whole] world characterised by the fourteen *rajjus*[1] So, a universal teacher instructs or teaches[2] the aggregate of all things created in the universe, animate or not He is the teacher of the entire universe, the many continents and oceans, the abodes of the gods and of the denizens of hell, etc This is the meaning [of this clause] However, omniscient beings and likewise beings with complete comprehension are silent Kevalins They are not able to describe the nature of the whole universe since they do not have the capacity to speak With this, because [He] is excluded from this[3], [His] excellence in teaching is acknowledged. So, in the [first] half of the verse the benediction is expressed as homage to the Lord In the latter half [verse the author] gives the contents, etc '*jambuddīva-payatthe*'. A Jambū is a particular kind of tree

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beings possess one, two, three, four or five senses They are either undeveloped or not fully developed (*aparyāpta*) or fully developed (*paryāpta*)

[1] See Fig 1, p 266

[2] The verb '*grnāti*' here derives from the root *gr̄* meaning 'to announce, to proclaim, to relate, etc ' but also 'to teach in verses'

[3] The clause '*tad-vyaya(va?)-cchedāt*' is puzzling The *tad-vyacchedāt* of LD2 is impossible Either we read '*tad-vyaya-cchedāt*' 'because [in case of Mahāvīra] there is absence of disappearance of that [capacity to speak]', or we amend to '*tad-vyavacchedāt*' 'because [in case of Mahāvīra] there is absence of this [incapacity to speak]'. Both interpretations amount, of course, to the same Mahāvīra is not an ordinary Kevalin since He preserves the capacity to speak and teach

Jambūdvīpa is the island (*dvīpa*) characterised by that [tree]. For, in the land of Uttarakuru, exactly in the middle, between the Nīlavat World Mountain range, the Mālyavat Vaksaskāra mountain range and the Śītā river there is a Jambū tree characterised by many lakhs [more] of these trees [1] This Jambū-isle (Jambūdvīpa) is named after that In the *Bhagavatī Anga* it is stated

> "*Why is it, Reverend, that this island is called Jambūdvīpa? Well, Gautama, Jambūdvīpa is an island where, north of Mount Mandara and south of the Lavana Ocean, so many Jambū trees, viz [trees] of the Jambū species, grow in such a lustre [that it is named after that] That is why this island is called Jambūdvīpa, Gautama!*"

The elements [mentioned] here are the topics to be explained, viz the continents, the mountains, the rivers, the forests, etc These [elements will be explained] [The author] declares what he will do '*vuccham̥*' or, 'I will explain' [or] 'explicate' Since it was intended to be useful for himself, [the author] has

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[1] This Jambū tree, named 'Sudarśanā', is located in the centre of the eastern half of Uttarakuru with the Nīla(vat) mountains in the north, the round Mālyavat Vaksaskāra mountains in the east, and the Śītā river in the west It stands on a platform (*jambūpītha*) and is eight *yojanas* high Its root is made of diamond, its stem and branches of gold and its leafs of beryl It has fragrant blossoms looking like gems and its fruits are like ambrosia On its four raised main branches, there are palaces and on top of its stem, there is a temple (*siddhāyatana*) Here the god Anādrta, a descendant of the Garudas, dwells This central Jambū tree is surrounded by other trees of the same kind but half its size, which, in turn, are surrounded by other Jambū trees, etc For a full description, see Prabhānanda's commentary on verse 10 & 11 and Kirfel, pp 234-235

not expressed the word 'I' in his manual So the reference to the person [of the author] himself must be conjectured [He says] 'I will explain the elements of Jambūdvīpa' With this, the contents are defined Except for the extraordinary knowledge of the Lord, there is not that much skill available in expounding the essentials of the world Therefore, in order to ward off criticisms from opponents, [the author] states '***sutta***' A *sūtra* (manual) is an authoritative treatise like the *Jambūdvīpaprajñapti*, the ***Ksetrasamāsa***, etc , composed by the Ganadharas, etc [The author composes his manual] based on that, not according to his own ideas Why does [the author] make such an effort? He says '***sa-para-heu***' This means myself is I, the other is another person, a reason (***hetu***) is a purpose, for the sake (***-hetoh***) of these Herewith the construction [of the sentence] is described This [purpose] is twofold since distinction is made between one's own person and other persons It is again twofold because distinction [is made] between each [of the two sides] individually and both mutually In this case, the author obtains future wisdom for his individual person while the other [party], viz the audience, obtains understanding of its meaning in the form of deliberate knowledge of Jambūdvīpa. Finally, both together obtain spiritual perfection In the next verse, the author of the manual will give the contents for himself only

SŪTRA 2

इदानीमभिधेयरूपदशद्वारपुरःसरं[1] कविः प्रकरणाभिधानमाह -
idānīm abhidheya-rūpa-daśa-dvāra-purahsaram kavih prakarana-abhidhānam āha -
Now the poet gives the contents of his treatise by means of ten topics[2] forming its subject matter

खंडा[3] १ जोयण[4] २ वासा ३, पव्वय[5] ४ कूडा ५ य तित्थ[6] ६ सेढीओ[7] ७ ।
विजय[8] ८ दह[9] ९ सलिलाओ[10] १०, पिंडेसिं[11] होइ[12] संघयणी[13] ॥ २ ॥[14]

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[1] For पुरस्सरं
[2] *dvāra*, lit 'door' and so also 'entry', here in the sense of 'topic'
[3] खडा Bhog15
[4] जोअण LD2
[5] पवय Bhog10
[6] तिथ Brd3
[7] सेढीआ/सेढीउ(?) Bhog6 & 15 सेढीउ Brd2
[8] विजया Bhog5 & 12
[9] दह Ed1, LD2, Brd2 & 3, Bhog1, 4, 5, 6, 8, 12 & 15 Only दह is metrically correct
[10] सलीलाओ Brd2 सलीलाउ Brd3 सलिलाओ/सलिलाउ(?) Bhog6, 8, 15 & 17
[11] पिण्डेसि LD1 & Bhog10 पिडेसि Bhog2 पिण्डसि Bhog12 पिडेंसि Bhog15 पिंदिंसि Bhog17
[12] होई LD1, Brd3, Bhog7 & 16 होय Bhog6, 9, 11, 13, 14 & 17
[13] संगहणी Tueb & Bhog12 सघयणि Bhog2 संगयणी Bhog5
[14] In all mss the topics are numbered The three printed sources omit the numbering Bhog15 introduces this verse with द्वारगाथा This is the first verse of *sū* 125 of the *Jambūdvīpaprajñapti* (*JDP* ed Jhaveri, p 425) **खंडा १ जोअण २ वासा ३, पव्वय ४ कूडा ५ य तित्थ ६ सेढीओ ७ । विजय ८ दह ९ सलिलाओ १०, पिंडेए होइ संगहणी ॥ २ ॥**

khaṃḍā 1 joẏaṇa 2 vāsā 3, pavvaẏa 4 kūḍā 5 ẏa tittha 6 seḍhīo 7;
vijaẏa 8 ddaha 9 salilāo 10, piṃḍ'-esiṃ[1] hoi saṃghaẏaṇī. 2.

(खण्डानि योजनवर्षाणि पर्वतकूटाश्च तीर्थश्रेणयः[2]। विजयह्रदसलिलाः पिण्ड ए(ते)षां भवति संग्रहणी ॥ २ ॥ *khandāni yojana-varsāni parvata-kūtāś ca tīrtha-śrenayah, vijaya-hrada[3]-salilāh pinda e(te)sām bhavati samgrahanī[4] 2.*)

2 The (1) sectors, the (2) yojanas and the (3) continents, the (4) World Mountain ranges and the (5) peaks, the (6) fortresses and the (7) rows [of abodes], the (8) provinces, the (9) mountain lakes and the (10) rivers, [the description of] the sum total of these [constitute] the '*Samgrahanī* (Summary)'

COMMENTARY

खंडा^इति[5] - तत्र खण्डानि विस्तारेण भरतप्रमाणानि, योजनानि घनीकृतरूपाणि, वर्षाणि भरतक्षेत्रादीनि, पर्वता वैताढ्यादयः, कूटानि वैताढ्यादिपर्वतशिखरःस्थितानि शृङ्गरूपाणि सिद्धायतनकूटादीनि, तीर्थानि मागधादीनि, श्रेणयो दीर्घवैताढ्येषु पार्श्वद्वये ऽपि विद्याधरनगराभियोगिक-देवनिवासश्रेणयो, विजयाः कच्छादयो, ह्रदाः पद्मादयो महाह्रदाः, सलिला गङ्गाद्या महानद्यः। इह समास एवं कर्त्तव्यो योजनानि च वर्षाणि च

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[1] Pkt *pimd'-esim* is an irregular sandhi form of *pimdo + esim* or in chāyā *pinda esām*
[2] For श्रेणी = सेढि < *सेट्ठि for *सिट्ठि < श्लिष्टि See Pischel, §66
[3] For ह्रद् > द्रह or दह See Pischel, §354
[4] For संग्रहणी = संघयणी < *संघतनी See Pischel, §267
[5] खंडेत्ति is missing in Ed1

योजनवर्षाणि प्राकृतत्वाल्लिङ्गव्यत्यय, एवमग्रे ऽपि, नवरत्तं, तीर्थानि च श्रेणयश्च तास्तीर्थश्रेणयः,

"स्त्रीपुंनपुंसकानां सहवचने स्यात्परं लिङ्गं"[1]

इति वचनात्, स्त्रीत्वमेवमग्रे ऽपि विज्ञेयतं, पिंडेसिं होइ संघयणि^इति। एषां दशानां वर्णनीय[2]पदार्थानां पिण्डः समवायः संग्रहणिर्भवति, पिण्डशब्दः समूहे ऽप्यस्त्ति[3], यदाह हैमानेकार्थः -

"पिण्डो वृन्दे जपापुष्पे गोले वोले[4] ऽङ्गसिह्लयोर्"[5]

इति। एतानि खण्डादीनि दशापि परमार्थतः क्षेत्रमेव, तत एत्रं निरुक्तिः, क्षेत्रं जम्बूद्वीपलक्षणं सङ्गृह्यत उपादीयते ऽनयेति क्षेत्रसंग्रहणिरवयवे समुदायोपचारात्। इमानि दश द्वाराण्यत्र प्रकरणे ऽभिधास्यन्त इति ॥ २ ॥

khaṃḍā^iti *- tatra khandāni vistārena bharata-pramānāni, yojanāni ghanī-krta-rūpāni, varsāni bharata-ksetrādīni, parvatā vaitādhyādayah, kūtāni vaitādhyādi-parvata-śikharah-sthitāni śrnga-rūpāni siddhāyatana-kūtādīni, tīrthāni māgadhādīni, śrenayo dīrgha-vaitādhyesu pārśva-dvaye 'pi vidyādhara-nagarābhiyogika-deva-nivāsa-śrenayo. vijayāh kacchādayo, hradāh padmādayo mahā-hradāh, salilā gangādyā mahā-nadyah iha samāsa evam kartavyo yojanāni ca varsāni ca yojana-varsāni prākrtatvāl linga-vyatyaya, evam agre 'pi, navaram, tīrthāni ca śrenayaś ca tās tīrtha-śrenayah,*

"strī-pum-napumsakānām saha-vacane syāt param lingam"

iti vacanāt[1]*, strītvam evam agre 'pi vijñeyam* ***piṃḍ'-esiṃ hoi saṃghayaṇī^iti*** *esām daśānām varnanīya-padārthānām*

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[1] Origin of this *vacana* or *vyākarana* untraced

[2] Ed1 वणनीय

[3] Ed1 असि

[4] Ed1 बोले

[5] Origin of quotation untraced

pindah samavāyah samgrahanir bhavati, pinda-śabdah samūhe 'py asti, yad āha haimānekārthaḥ -

"pindo vrnde japā-puspe gole vole 'nga-sihlayor"[2]

iti etāni khaṇḍādīni daśāpi paramārthataḥ kṣetram eva, tata evam niruktih, ksetram jambūdvīpa-laksanaṃ samgṛhyata upādīyate 'nayeti ksetra-samgrahanir avayave samudāyopacārāt. imāni daśa dvārāny atra prakarane 'bhidhāsyanta iti 2.

2 '***khaṃḍā***' [etc] Among these [ten topics], sectors have the width of Bharata[3] Yojanas [here] have a squared form[4]. The continents are the regions of Bharata, etc The mountain ranges are the Vaitādhya[5], etc The mountain peaks, the Siddhāyatana peak, etc [6], are located on the top of the Vaitādhya, etc mountains [and] have the form of a horn The fortresses are Māgadha[7], etc The rows are the series of abodes of the

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[1] Origin of this rule untraced

[2] *sihla = silha* Origin of this metaphor untraced

[3] A *khanda* or sector measures $526^{6}/_{19}$ *yojanas* in width or $^{1\,00\,000}/_{190}$ See Kirfel, p 215

[4] Here in the *JDSH* a *yojana* is also treated as a superficial measure, viz as a square *yojana*

[5] Vaitādhya = Vijayārdha

[6] The Vaitādhya mountains, which with its magnificent terraces and groves are a playground for the gods, have nine mountain peaks 1 Siddhāyatana, 2. Daksinārdhabharata, 3 Khandaprapāta(guhā), 4 Mānibhadra, 5 Vaitādhya, 6 Pūrnabhadra, 7. Tamisra(guhā), 8 Uttarārdhabharata, and 9 Vaiśramana. See Kirfel, p 224*ff*

[7] Bharata, Airāvata and all Vijayas in Mahāvideha have three Tīrthas or fortresses at their ocean shores or riversides Māgadhatīrtha, Prabhāsatīrtha and Varadāmatīrtha See Kirfel, p 227

Ābhiyogika[1] gods in the Vidyādhara cities on both sides of the long Vaitādhya mountains The provinces are Kaccha, etc The lakes are the great [mountain] lakes [viz] Padma, etc The waters are the great rivers [like] the Gangā, etc Here the compound has to be analysed in the following manner '*yojanāni*' and '*varsāni*' constitute '*yojana-varsāni*'[2] Since this is Prākrit there is a change of gender [in '*varsa*'] [3], but only at the beginning [of a compound], not elsewhere'[4] According to the rule that "*feminin, masculine and neuter can change gender in a compound word*", the feminine gender must be understood [here] in the beginning [5] '***pimdesim hoi samghayanī*** [description of] the sum total of these [constitutes] the '*Samgrahanī*' ' The sum total or the collection

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[1] The Ābhiyogika (or Ābhiyogya, see Kirfel, p 224 & Deleu, 1976, p 220) gods are lit the 'servants' of the Indras

[2] As a *dvandva* compound

[3] The word '*varsa*' is masculine in Skt (although in older Indo-Aryan also neuter) The commentator considers it as neuter in gender Therefore, we have '*varsāni*' in his commentary, although we read '***vāsā***' and not '***vāsāim***' in Pkt

[4] Just as it is the case in Indian mathematics where the first number of a compound figure is the one most to the right, in verbal compounds the first word is what is considered to be the last one

[5] This sentence is puzzling Pkt '***vāsā***', as used here in verse 2, must be plural, either of the masculine or feminine gender Prabhānanda considers it as feminine Skt '*varsa*' and Pkt '***vāsa, varisa***', however, are masculine, or neuter when used in the sense of a division of the earth (as in '***bharata-varsa***', hence '***bharata-varsāni***' in the chāyā) Skt '*varsā*' and Pkt '***vāsā, varisā***' are feminine but this only in the sense of rain

of these ten elements to be explained is the 'Summary'. The expression '*pinda* (sum total)' is also used in the sense of 'essence'[1] as is [exemplified] in the several meanings of '*haima*'[2] [or] as it is said

> *"In a heap of flowers of the China rose [or] in a ball of gum myrrh there is a collection of their parts as well as [they contain] their own 'incense'"*[3]

These ten [elements], the sectors, etc , ultimately [constitute] the world. Hence the etymological interpretation of the word the world (*ksetra*) named 'the Isle of the rose-apple tree (*jambūdvīpa*)' is summarily described or summed up by this [*Samgrahanī*] Hence [also the alternative title] 'Summary (*samgrahani*) of the world (*ksetra*)', used as a *pars pro toto*[4] These ten topics will be explained in this work here

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[1] The word '*samūha*' means 'sum, totality' as well as 'essence'

[2] The word '*haima*' means 'covered with snow' as well as 'consisting or made of gold'

[3] The 'essence' of the Japā flower or China rose is its incense or, as one of the definitions of 'essence' goes " what emits or diffuses a fragrant odour" The fact that the words '*japā*' and '*pinda*' are both used for the China rose may have some special significance in this context

[4] The word '*kṣetra*' means, strictly speaking, a region, continent (= *varsa*) or land, but it is also used the denote Jambūdvīpa in general

SŪTRA 3

अथ यथोद्देशस्तथा निर्देश इति न्यायमाश्रित्य प्रथमं गाथात्रयेण खण्डान्याह -
atha yathoddeśas tathā nirdeśa iti nyāyam āśritya prathamam gāthā-trayena khandāny āha -
Next, relying on the rule that an explanation has to follow the order of the enumeration, in the third verse [the author] treats the sectors first

नउय[1]सयं[2] खंडाणं[3], भरहपमाणेण[4] भाइए[5] लक्खे[6] ।
अहवा नउय[7]सय[8]गुणं[9], भरहपमाणं[10] हवइ[11] लक्खं[12] ॥ ३ ॥[1]

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[1] णउअ Ed2 & Ed3 नओय LD नउअ LD2, Bhog4, 7, 9, 10 नउअ/नओअ(?) Bhog13 & 14 नउय (standard Pkt नउइ) probably from *नवत for नवति
[2] सय १९० Bhog1, 2, 5, 10 & 14 सय १९० Bhog9 & 13 सया १९० Bhog6 नउसअय Bhog16 नउयसय Bhog17
LD1 and Brd1, 2 & 3 have additionally दारं (< Skt द्वारं) at the beginning of the verse Ed2 & 3 णउअ LD2 नउअ
[3] खण्डाण Bhog12 सखण्डाण Bhog15
[4] पमाणेण/यमाणेण(?) LD2, Brd1 and Bhog15 पर(?)माणेण Bhog6 प्पमाणेण Bhog7 & 16
[5] भाईए LD1 & Bhog17 भाइए लक्खे is replaced by जम्बूदीवंसि in Bhog6
[6] लक्खे १९० Tueb
[7] णउअ Ed2 & 3 नओय LD1 नउअ Tueb, Bhog4, 7, 10, 13, 14, 15 & 16 नउअ/नओअ(?) Bhog9
[8] सयं Brd2 & 3, Bhog7 & 16
[9] गुणे १९० Bhog2 गुणे Bhog5 & 12 गुण Bhog7 & 14 गुंण Bhog16
[10] पमाणे LD2, Bhog5, 12 & 15 पमाण Brd3, Bhog9 & 10 प्पमाणं Bhog7 & 16 पमाणं/पमाणो(?) Brd1 Bhog2 omits ण
[11] हवई LD1 Brd3 omits व
[12] लक्ख Bhog15

naüya-sayaṃ khaṃḍāṇaṃ, bharaha-pamāṇeṇa bhāie lakkhe;
ahavā naüya-saya-guṇaṃ, bharaha-pamāṇaṃ havaï lakkhaṃ. 3.

(नवति(त्यधिक)शतं खण्डानां भरतप्रमाणेन भाजिते लक्षे। अथवा नवतिशतगुणं भरतप्रमाणं भवति लक्षम्॥ ३॥ *navati(ty-adhika)-śatam khandānām bharata-pramānena bhājite lakse; athavā navati-śata-gunam bharata-pramānam bhavati lakṣam 3.*)

3 When [the diameter of Jambūdvīpa, viz one] lakh [of *yojanas*] is divided with Bharata as [standard] measure, one hundred and ninety sectors are obtained In other words, one hundred and ninety times the measure of Bharata is one lakh [of *yojanas*]

COMMENTARY

नउयसय^इति - समस्तमपि जम्बूद्वीपं नवत्युत्तरं शतं खण्डानां भणिष्यमाणप्रकारेण भवतीति शेषः। क्षेत्रपर्वतविस्तारमाश्रित्य खण्डानि ज्ञातव्यानि न पुनर्दीर्घत्वेन, यतः - धनुष्पृष्ठाकारत्वादाद्यं भरतक्षेत्रं लघीयस्ततः पराणि क्रमेण दीर्घतराणि यावन्महाविदेहो मध्यविभागे योजनलक्षदैर्घ्यः। कियत्प्रमाणानि खण्डानि भवन्ति? इत्याह भरहपमाणेण^इत्यादि, भरतं प्रथमं वर्षं तस्य प्रमाणं मानं षड्विंशत्यधिकपञ्चयोजनशतानि सयोजनैकोनविंशषड्भागानि, तेन भाजिते

[1] Verse 3 is introduced with दारं in LD1, Brd1, 2 & 3, Bhog7, 10, 11, 15, 16 & 17, with दारगाहा in Bhog2, with दाराणि in Bhog5 & 12, and with द्वारं in Bhog9, 13 & 14
Bhog6 has for the second half of the verse भरहप्पमाणेण विंहत्ते काउउभयत्थ कलागुणणं॥

भागे हृते सति यल्लभ्यते तत्समानि खण्डानि भवन्ति। तद्यथा - जम्बूद्वीपविष्कम्भो योजनलक्षं, एक एककस्तदग्रे पञ्च शून्यानि ध्रियन्ते १०००००, एष भाज्यराशिः। भरतमानं तु प्राक् कथितं ५२६ योजन, कला ६, अयं च भागहारः, ततो लब्धं नवत्युत्तरं शतं १९०, एतानि सर्वजम्बूद्वीपखण्डानि, पुनर्विधानान्तरेण खण्डानयनायोपायमाह - अहवा^इत्यादि, अथवा प्रकारान्तरेण भरतप्रमाणमुक्तस्वरूपं नवत्यधिकेन शतेन गुणितं जम्बूद्वीपविष्कम्भमानं लक्षयोजनरूपं भवति। तथाहि - भरतमानं ५२६ यो कला ६, एष मूलराशिर्, नवत्युत्तरं शतं च १९० गुणकारः, ततो गुणिते लब्धं योजनानि लक्षं १०००००, एतत्पुनर्जंबूद्वीपमानमिति ॥ ३ ॥

naüya-saya^ *iti - samastam api jambūdvīpam navaty-uttaram śatam khandānām bhanisyamāna-prakārena bhavatīti śesah ksetra-parvata-vistāram āśritya khandāni jñātavyāni na punar dīrghatvena, yatah - dhanus-prsthākāratvād ādyam bharata-ksetram laghīyah, tatah parāni kramena dīrghatarāni yāvan mahāvideho madhya-vibhāge yojana-laksa-dairghyah kiyat-pramānāni khandāni bhavanti? ity āha* ***bharaha-pamāṇeṇa^*** *ity ādi, bharatam prathamam varsam, tasya pramānam mānam sad-vimśaty-adhika-pañca-yojana-śatāni sa-yojanaikona-vimśa-sad-bhāgāni, tena bhājite bhāge hrte sati yal labhyate tat samāni khandāni bhavanti tad yathā jambūdvīpa-viskambho yojana-laksaṃ, eka ekakas tad-agre pañca śūnyāni dhriyante 100,000, esa bhājya-rāśih, bharata-mānam tu prāk kathitam 526 yojana, kalā 6, ayam ca bhāga-hāraḥ, tato labdham navaty-uttaram śatam 190, etāni sarva-jambūdvīpa-khandāni, punar vidhānāntareṇa khaṇḍānayanāyopāyam āha -* ***ahavā^*** *ity ādy, athavā prakārāntarena bharata-pramānam ukta-svarūpam navaty-adhikena śatena gunitam jambūdvīpa-viskambha-mānam laksa-yojana-rūpam bhavati tathā hi bharata-mānam 526 yo*

kalā 6, eṣu mūla-rāśir, navaty-uttaram śatam ca 190 guṇa-kārah, tato guṇite labdham yojanāni lakṣam 100,000, etat punar jambūdvīpa-mānam iti 3

3. '***naüya-saya***' [etc.] To this must be added that, in a way that will be explained [below], Jambūdvīpa contains one hundred and ninety sectors in total.[1] Sectors should be reckoned with relation to the width of the continents and mountain ranges, not by [their] length. Therefore, because it has the form of a bow[2] the continent of Bharata is the smallest. From there the others enlarge gradually until Mahāvideha [is reached], that in its middle part has a width of one lakh of *yojanas*. As to the question of the size of the sectors, [the author] answers '***bharaha-pamāṇeṇa***' (the measure of Bharata), etc. Bharata is the first continent. Its measure or size is five hundred and twenty-six *yojanas* plus six nineteenths of one *yojana*. So, when [the whole of Jambūdvīpa] is divided into parts or portions [of $526\,^{6}/_{19}$ *yojanas*], what is obtained are sectors of the same size. Therefore, the diameter of Jambūdvīpa is one lakh *yojanas*. There is one single number one to start with and five zeros are added. This is a divisible number. Now, the size of Bharata already spoken of is 526

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[1] The Pkt. text reads '***nauya-sayaṃ***'. This could be interpreted as simply '*navati-śatam*' or just 'ninety hundred - 9,000'. We should however understand '***navaty-adika-śatam***' or '***navaty-uttaraṃ śatam***' hundred **plus** ninety.

[2] Lit. 'the back of a bow'.

yojanas and 6 fractions[1] This is the divisor Hence, one hundred and ninety [*yojanas*] - 190 - are obtained These are all the sectors of Jambūdvīpa Again, [the author] explains a means to calculate the [amount of] sectors in another manner '***ahavā***', etc Alternatively or, in another manner, the size of Bharata as already explained, multiplied with one hundred and ninety results in one lakh of *yojanas*, being the size of the diameter of Jambūdvīpa. For, the size of Bharata is 526 *yojanas* and 6 fractions This is a cardinal number Moreover, one hundred and ninety - 190 - is the multiplier Hence, when multiplied, we obtain one lakh - 100,000 This is, again, the measure of [the diameter of] Jambūdvīpa

[1] A *kalā* is a small part of anything, any single part or portion of a whole, esp a sixteenth part In this case it cannot be a sixteenth part since 100,000 divided by 190 is 526 3157, etc or 526 and $^{6}/_{19}$

SŪTRAS 4 & 5

पुनर्मुग्धावबोधनार्थं वर्षाणि वर्षधरांश्चाश्रित्य तृतीयं प्रकारमाह -
punar mugdhāvabodhanārtham varṣāṇi varṣa-dharāṃś cāśrıtya trtīyam prakāram āha -
Next, ın order to ınstruct the ıgnorant, [the author] explaıns [the topıc of the sectors] ın a thırd manner based on the contınents and the World Mountaın ranges[1]

अहवेग[2]खंड[3] भरहे[4], दो हिमवंते[5] य[6] हेमवइ[7] चउरो[8] ।
अट्ठ[9] महाहिमवंते[10], सोलस[11] खंडाइ[12] हरिवासे[13] ॥ ४ ॥

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[1] *varsa-dhara = varsa-dhara-parvata*, lıt 'the mountaıns supportıng the contınents'

[2] अहविग Ed3, LD1 & 2, Bhog4, 7, 8, 9, 10, 11, 13, 16 & 17 अहविग ıs metrıcally ımpossıble अहविगह Brd1 अहवेगं Brd2 & 3 अहविङ्ग Bhog1 अट्ठिंग(?) Bhog15

[3] खण्डे Ed3, Bhog4 खण्डं LD1 & 2, Brd1, Bhog9 & 13

[4] भरहखण्डं Bhog5 भरहखंद १ Bhog12 भरहे १ Tueb, Bhog2

[5] हिमवते Bhog9 हिमवत्ते Bhog15

[6] अ Ed2, LD1 & 2, Brd2 & 3, Bhog4, 7 & 16 य or अ omıtted by Ed3 & Bhog2 य २ Tueb & Bhog2

[7] Brd1, 2 & 3, Bhog1, 7, 11, 15, 16 & 17 have हि ın stead of हे हिमवई Bhog17 हीमवई LD1 हेमवईअ LD2 हेमवय Bhog2 & Bhog5

[8] चउरो LD1 चउरो ४ Tueb, Bhog2 & 5

[9] अट्ठ ८ Bhog5

[10] हिमवंते ८ Tueb, Bhog2 & 12 हिमवंत्त Bhog7 हिमवंत्ते Bhog15

[11] सोलस्य(?) LD2 सोलस १६ Bhog5 सोलस्स Bhog6 & 12

[12] Ed1, 2 & 3, Brd2, Bhog1, 8, 9, 12, 13, 15 & 16 have खण्डाई but thıs ıs metrıcally ımpossıble खंदाई LD1 & Brd3 खण्डाउ Bhog6 ख ıs sometımes wrıtten as ष

[13] हरिवासे १६ Tueb & Bhog2 हिरवासे Bhog10 हरिवास्मो Bhog12 हहरिवासे Bhog13

बत्तीसं[1] पुण[2] निसढे[3], मिलिया[4] तेसट्ठि[5] बीय[6]पासेवि[7] ।
चउ[8]सट्ठी[9] उ[10] विदेहे[11], ति[12]रासि[13]पिंडे[14] उ[15] णउय[16]सयं[17] ॥ ५ ॥
ahav'-ega-khaṃḍa bharahe, do himavaṃte ẏa hemavaï caüro;
aṭṭha mahāhimavaṃte, solasa khaṃḍāi harivāse. 4.
battīsaṃ puṇa nisaḍhe, miliẏā tesaṭṭhi bīẏa-pāse vi;

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[1] बत्तिसं Brd2 वत्तीसं Bhog12 बत्तिसं Bhog15 & 16
[2] पूण LD1 पुणं Bhog4
[3] निसढ्ढे Ed1, Bhog8, 9 & 14 निसढ्ढे ३२ Bhog12 निसढे ३२ Tueb & Bhog2 स omitted in Bhog5
[4] मिलिआ Bhog10
[5] तेसट्ठी Ed3, Brd2 & Bhog14 तेसट्ठि ३६ Tueb, Bhog2, 5 & 12 तेरस्सढि(?) Bhog6
[6] वीय Brd2 & Bhog1 बिइय Bhog5 विईय Bhog12 बिय Bhog15
[7] वी LD1 & 2, Brd2 & 3, Bhog1 & 10 ऽवि Ed2 वि ३६ Tueb & Bhog2 पि Bhog8 & 9
[8] चऊ LD1 चओ(?) Bhog9
[9] सट्ठि Bhog7, 8, 9, 10, 12, 13 & 16 सिट्ठि Bhog2 सवि Bhog15
[10] ओ Ed3, LD1, Brd1 & 2, Bhog1, 2, 4, 7, 9, 11, 12, 13, 14, 16 & 17 उ is often mistaken for ओ
[11] विदेहे ३४ Tueb, Bhog2, 5 & 12 विदेहिं Bhog13
[12] ते Bhog4 & 6
[13] राशि LD1, Brd2 & 3, Bhog16 रासी Bhog14
[14] पिण्डेण LD1, Bhog1, 7, 11 & 17 पिण्डेणन Bhog1 पीडे Bhog2 षदेण Brd2 & 3 पिण्डेहिं Ed3 पिण्डें Bhog9 & 10 पिण्डेंण Bhog16 पिंदि Bhog13
[15] Omit उ Ed3, LD1, Brd2 & 3, Bhog7, 11, 16 & 17 Have य or अ (= च) in stead of उ (= तु) Tueb, Bhog5, 6, 9, 10, 12, 13 & 14 ज Bhog8 उ and following न interchanged in Bhog1
[16] णउअ Ed2, Bhog4, 7 & 16 नउय LD2, Brd1 & 2, Tueb, Bhog5, 6, 8, 11, 12 & 17 नउअ Bhog10, 13 & 14 नओ(?)य LD1 नओ(?)अ Bhog9
[17] सय Bhog1 & 11 सय १९० Tueb, Bhog5 & 6

caüsaṭṭhī u videhe, ti-rāsi-piṃḍe u ṇaüya-sayaṃ. 5.

(अथवैकखण्डं भरते द्वौ हिमवन्ते च हैमवति चत्वारि। अष्टौ महाहिमवन्ते षोडश खण्डानि हरिवर्षम्॥ ४॥ द्वात्रिंशत् पुनर्निषेधे मिलितास्त्रि-षष्टिर्द्वितीयपार्श्वे ऽपि। चतुःषष्टिस्तु विदेहे, त्रिराशिपिण्डे तु नवति-(त्यधिक)शतम्॥ ५॥ *athavaika-khaṇḍam bharate dvau himavante ca haimavate catvāri, aṣṭau mahā-himavante sodaśa khandāni hari-varsam. 4 dvātriṃśat punar nisedhe militās trisaṣṭir dvitīya-pārśve 'pi, catuh-sastis tu videhe tri-rāśi-pinde tu navati(ty-adhika)śatam 5*)

4-5 Or, there is one sector in Bharata, two in Himavanta and four in Haimavata In Mahāhimavanta, there are eight sectors and sixteen in Harivarsa Further, thirty-two in Nisadha [while] sixty-three are found on the other side Sixty-four are in Videha Therefore, in total there are one hundred [and] ninety [sectors]

COMMENTARY

अहव^इत्यादि[1] - अथवेति विकल्पान्तरे, भरतनाम्नि क्षेत्रे[2] एकमेकसंख्याकं खण्डं भवतीत्यादि, शेषो ऽध्याहार्यः, खण्डप्रमाणत्वात्तस्य। यदुक्तं -
"पंच सये छव्वीसे, छच्च कला वित्थडं भरहवासं।"[3]

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[1] LD2 adds 'बत्तीसमिति'

[2] LD has 'भरते, भरतनाम्नि क्षेत्रे ' in Bharata, in the continent named Bharata

[3] बृहत्क्षेत्रसमास २९ (*BKSJ*, p 62), fully
पंच सए छव्वीसे, छच्च कला वित्थडं भरहवासं।
दस सय बावन्नहिया, बारस य कलाओ हिमवंते॥

इति, तथा **दो हिमवंति^**इति[1] - हिमवति[2] वर्षधरे द्वे द्विसंख्ये खण्डे भवतः। यतो भरतक्षेत्रात् पराणि वर्षधरवर्षाणि क्रमेण द्विगुणद्विगुणविस्ताराणि। तदुक्तं

"**भरहेरवयप्पभिई, दुगुणा दुगुणा य होइ विक्खंभो**[3]।
वासावासहराणं, जाव य वासं विदेहं ति ॥ १ ॥"[4]

तथा **हेमवइ चउरो^**इति - हैमवते द्वितीये क्षेत्रे चत्वारि चतुःसंख्याकानि खण्डानि। **अट्ठ^**इत्यादि - महाहिमवति द्वितीये वर्षधरे ऽष्टौ खण्डानि। हरिवर्षे तृतीये क्षेत्रे षोडश खण्डानि। तथा **बत्तीसम्^**इति - निषेधे तृतीयवर्षधरे पुनर्द्वात्रिंशत् खण्डानि भवन्तीति सर्वत्र सम्बध्यते। इति महाविदेहव्यतिरिक्तेषु दक्षिणदिग्वर्त्तिषु वर्षवर्षधरेषु सर्वमीलने त्रिषष्टिखण्डानि जातानि। इदानीमुत्तरदिग्व्यवस्थिततद्क्षेत्रवर्षधरखण्डानि निरूपयति - **मिलिया^**इत्यादि, एवमेव मिलितानि समुदितानि त्रिषष्टिः खण्डानि द्वितीयपार्श्वे ऽपि भवेयुस्तद्यथा - एकं खण्डमैरवते, द्वे शिखरिगिरौ, चत्वारि हैरण्यवतक्षेत्रे, अष्टौ रुक्मिपर्वते, षोडश रम्यकक्षेत्रे, द्वात्रिंशत्तु नीलवति वर्षधर इति। **चउसट्ठी^**इत्यादि - इह पदैकदेशे ऽपि पदसमुदायोपचाराद्विदेह इति महाविदेहे सर्ववर्षवर्षधरमध्यवर्त्तिनि क्षेत्रे चतुःषष्टिः खण्डानि भवन्ति। एतावता सर्वसंख्यया किं जातमित्याह - **तिरासि^**इत्यादि त्रयश्च ते राशयश्च त्रिराशयस्तेषां पिण्डः समूहः, यद्वा त्रयाणां राशीनां समाहारस्त्रिराशिस्तस्य

(पञ्चशतानि षट्विंशति [अधिकानि] षट् च कला विस्तृतं भरतवर्षम्। दश शतानि द्विपञ्चाशदधिकानि द्वादश च कला हिमवति ॥ २९ ॥)

[1] Read हिमवंते

[2] LD2 हेमवति

[3] Ed1 विक्खंभे

[4] बृहत्क्षेत्रसमास २७ (*BKSJ*, p 60)
भरहेरवयप्पभिइ, दुगुणा दुगुणो उ होइ विक्खंभो।
वासावासहराणं, जाव य वासं विदेह त्ति ॥ २७ ॥
(भरतैरावतप्रभृति द्विगुणो द्विगुणस्तु भवति विष्कम्भः। वर्षवर्षधारणं यावच्च वर्षं विदेह इति ॥ २७ ॥)

पिण्डस्तस्मिन्, तुः पुनरर्थे, नवत्यधिकं शतं खण्डानि स्युरिति गाथाद्वयार्थः ॥
४-५ ॥

ahavā^ity ādi - athaveti vikalpāntare, bharata-nāmni kṣetre ekam eka-saṃkhyākaṃ khandaṃ bhavatīty ādi, śeso 'dhyāhāryah, khaṇḍa-pramāṇatvāt tasya yad uktaṃ:

"paṃca-saẏe chavvīse, chac ca kalā vitthaḍaṃ bharaha-vāsaṃ"[1]

iti. tathā ***do himavaṃte****^iti - himavati varsa-dhare dve dvi-saṃkhye khaṇḍe bhavataḥ yato bharata-ksetrāt parāṇi varsa-dhara-varsāni krameṇa dviguna-dviguṇa-vistārāni tad uktaṃ*

"bharah'-eravaya-ppabhiī, du-guṇā du-guṇā ẏa hoi vikkhaṃbhe;

vāsā-vāsa-harāṇaṃ, jāva ẏa vāsaṃ videhaṃ ti. 1"[2]

tathā ***hemavai caüro****^iti - haimavate dvitīye ksetre catvāri catuh-saṃkhyākāni khandāni* ***aṭṭha****^ity ādi - mahāhimavati dvitīye varsa-dhare 'stau khandāni harivarse tṛtīye ksetre sodaśa khandāni tathā* ***battīsam*** *iti - nisedhe tṛtīya-varsa-dhare punar dvātrimśat khandāni bhavantīti sarvatra sambadhyate iti mahāvideha-vyatiriktesu dakṣina-dig-vartisu*

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[1] *BKSJ*, verse 29, p 62, fully

paṃca-sae chavvīse, chac ca kalā vitthaḍaṃ bharaha-vāsam;
dasa saya bāvann'ahiyā, bārasa ẏa kalāo himavante. 29.

(pañca-śatāni sat-vimśati(-adhikāni) sac ca kalā vistrtam bharata-varsam, daśa śatāni dvi-pañcāśad-adhikāni dvādaśa ca kalā himavati 29)

[2] *BKSJ*, verse 27, p 60

bharah'-Eravaẏa-ppabhii, du-guṇā du-guṇo u hoi vikkhaṃbho;
vāsa-vāsa-harāṇaṃ, jāva ẏa vāsaṃ videha tti. 27.

(bharatairāvata-prabhrti dvi-guno dvi-gunas tu bhavati viskambhah, varsa-varsa-dhāranam yāvac ca varsam videha iti 27)

varsa-varsa-dharesu sarva-mīlane tri-sasti-khandāni jātāni idānīm uttara-dig-vyavasthita-tad-ksetra-varsa-dhara-khandāni nirūpayati ***miliyā^ity*** *ādi, evam eva militāni samuditāni tri-sastih khandāni dvitīya-pārśve 'pi bhaveyuh, tad yathā ekam khandam airavate, dve śikhari-girau, catvāri hairanyavata-ksetre, astau rukmi-parvate, sodaśa ramyaka-ksetre, dvātrimśat tu nīlavati varsa-dhara iti* ***caüsatthī^ity*** *ādi - iha padaika-deśe 'pi pada-samudāyopacārād videha iti mahāvidehe sarva-varsa-varsa-dhara-madhya-vartini ksetre catuhsastih khandāni bhavanti etāvatā sarva-samkhyayā kim jātam ity āha -* ***tirāsi^ity*** *ādi, trayaś ca te rāśayaś ca tri-rāśayas tesām pindah samūho, yadvā trayānām rāśīnām samāhāras tri-rāśis tasya pindah, tasmin, tuh punar arthe, navaty-adhikam śatam khandāni syur iti gāthā-dvayārthah 4-5*

4-5 ***'ahavā'***, etc [The word] '*athavā* (otherwise)' [is used to indicate] an alternative In the land named Bharata there is one, i e amounting to one, sector, etc The [size of] the rest [of the continents and World Mountain ranges] has to be supplied based on the measure of the sector of that [continent]. It is said

> *"The continent of Bharata has a size of five hundred twenty-six and six fractions [526 $^{6}/_{19}$]"*[1]

Next ***'do himavamti'*** In the World Mountain range of Himavat there are two, i e the number of two, sectors From

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[1] *BKSJ*, verse 29, p 62, translated in full "The continent of Bharata has a size of five hundred twenty-six and six fractions Himavat [measures] one thousand fifty-two and twelve fractions".

there on, from the continent of Bharata onwards, the other World Mountain ranges and continents are successively doubled in size It is said.

> *"Starting from Bharata and Airāvata onwards the width is doubled each time, continent and World Mountain range, the one after the other, until the continent of Videha [is reached]".*

Next ***'hemavaï caüro'***. In Haimavata, the second continent, there are four, i e amounting to four sectors [Next] ***'aṭṭha'*** etc. In Mahāhimavat, the second World Mountain range, there are eight sectors In Harivarṣa, the third continent, there are sixteen sectors Next ***'battīsaṃ'***, etc In Nisadha, the third World Mountain range, there are thirty-two sectors All are connected in the same manner So, when all continents and World Mountain ranges located in the southern region except Mahāvideha are reckoned together, sixty-three sectors are obtained Now the sectors of the World Mountain ranges and their continents located in the northern region are considered. ***'miliyā'***, etc In exactly the same manner sixty-three sectors can be reckoned or considered in the second hemisphere also, viz one sector in Airavata[1], two in the Śikharin mountain range, four in the continent of Hairanyavata, eight in the Rukmin mountain range, sixteen in the continent of Ramyaka and thirty-two in the Nīlavat World Mountain range [Next] ***'caüsaṭṭhī'***, etc In Mahāvideha - or in Videha [as it is called] here because it is used as an abbreviation[2] - the continent lying in the middle of all World Mountain ranges and continents,

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[1] For Airāvata

[2] *padaika-deśe 'pi pada-samudāyopacārāt*, lit 'because one single word can be used for a collection of words'

there are sixty-four sectors. [The author] explains how such a total number is produced: '*tirasi*', etc 'Three' and 'figures' [make up] 'three figures' The collection or aggregate of these or the sum of three figures is the 'sum of three' In that [collection is meant here] The word '*tu* (however)' is used in the sense of '*punar* (again)' [So, in total] there must be one hundred and ninety sectors. This is the meaning of the two verses.

SŪTRA 6

अथ जम्बूद्वीपे योजनपरिमाणानि खण्डानि कियन्ति भवन्ति? इत्यादिकं घनीकृतयोजनद्वारं गाथापञ्चकेनाह -
atha jambūdvīpe yojana-parimānāni khaṇḍāni kiyanti bhavanti? ity ādikam ghanī-krta-yojana-dvāraṃ gāthā-pañcakenāha -
Next, in the fifth verse [the author] treats the topic of the square *yojanas*, starting with the question how many sectors Jambūdvīpa contains, measured in *yojanas*, etc.·

जोयण[1]परिमाणाइं[2], समचउरंसाइ[3] इत्थ[4] खण्डाइं[5] ।
लक्खस्स[6] य परिहीए[7], तप्पाय[8] गुणे[9] य[10] हुंतेव[11] ॥ ६ ॥[12]

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[1] जोअण LD1 & Tueb
[2] परिमाणइं Ed3 & LD1 परिमाणाइ LD2 & Brd2, परिमाणाई Brd3, Bhog12 & Bhog13, परिमाणांइं Bhog2 & 11
[3] Only Brd1 & 2, Bhog4, 10, 12 & 13 have the metrically correct चउरंसाइ चतुरंसाइं Ed1 चउरंसाइं Ed2 & 3, LD2, Tueb, Bhog1, 2, 5, 6, 8, 9, 11, 14, 15 & 16 चतुरंसाई Brd3 चोरंसाइं LD1 चउरंसांइं Bhog7 चउरांसाइं Bhog17
[4] इय Brd3 ईत्थ Bhog7
[5] खण्डाइ Brd2 खण्डाओ(?) Bhog6 खण्डाई Bhog12
[6] लखस्स Brd2, Bhog4 & 13 लक्खसु(?) LD1 लखस Bhog12
[7] परिहिए Brd2 & 3, Bhog2, 9, 10, 13, 14 & 15 परिहीरं(?) Bhog6
[8] तंप्पाय Brd3 तप्पये Bhog9
[9] गुणेण Ed2, Bhog12 गूंणे LD1 गुंणि Bhog14
[10] Ed1 suggests ते for य Bhog12 omits य
[11] हुंतेवं LD1, Brd1, Bhog1, 5, 6, 8, 11, 12, 15 & 16 हुंतेव १५००० Tueb
[12] Verse 6 begins with दारं १ or २(?) in Bhog2 & 5, with द्वारं १ or २(?) in Bhog12 & 14, with द्वारं in Bhog9, with दारं in Bhog10, and with द्वार २ in Bhog15

joẏaṇa-parimāṇāiṃ, sama-caüraṃsāiṃ ittha khaṃḍāiṃ;
lakkhassa ẏa parihīe, tap-pāẏa-guṇe ẏa huṃt'-eva. 6.

(योजनप्रमाणानि समचतुरस्राण्यत्र खण्डानि। लक्षस्य च परिधेस्तत्पादगुणिते च भवन्त्येव ॥ ६ ॥ *yojana-pramāṇāni sama-caturasrāny atra khaṇḍāni, lakṣasya ca paridhes tat-pāda-guṇite ca bhavanty eva. 6*)

6 Sectors are congruent squares here with the size of one *yojana* [Take a circle] of one lakh [*yojanas* in diameter] and multiply the circumference with the quadrant of that [diameter] Exactly [that many square *yojanas*] constitute [the surface area of Jambūdvīpa][1]

COMMENTARY

जोयण^इति - खण्डप्रमाणमजानानं शिष्यं प्रति गुरुस्तत्प्रमाणमाचष्टे - अत्रास्मिन् जम्बूद्वीपे प्रकान्तप्रकरणे वा घनीकृतयोजनपरिमाणानि समचतुरस्राणि[2] खण्डानि योजनानि भण्यन्ते। समास्तुल्यप्रमाणाश्चत्वारो ऽस्राः कोटयो येषां तानि तथोक्तानि। तथाहि, कल्पनाय किल कश्चिद् देवः सकलमपि जम्बूद्वीपं योजनप्रमाणेष्टिकाचितं करोति, प्रतरविस्तारेण तत्प्रमाणा यावन्तीष्टका भवन्ति तावन्त्येव योजनखण्डानि भवेयुः। तदानयनाय करणमाह - लक्खस्स^इत्यादि, लक्षस्येति योजनलक्षणप्रमाणं वृत्तक्षेत्रं तस्य परिधिर्बाह्यपरिमण्डलं भणिष्यमाणप्रमाणं तस्य तप्पायगुणे^इति[3], तस्य लक्षस्य यः पादश्चतुर्थो ऽशः पञ्चविंशतिसहस्ररूपस्तेन गुणो गुणकारस्तस्मिन्

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[1] Therefore, the surface area of a circle is the circumference multiplied by one quarter of the diameter
[2] समचतुरस्राणां Ed1
[3] तप्पायगुं त्ति Ed1

कृते सति, चः समुच्चये, किं भवतीत्याह - य हुंति^इति[1] प्राकृतत्वाल्लिङ्गव्यत्ययः। ततस्तानि योजनपरिमाणानि खण्डानि भवन्ति संपद्यन्ते। तथाहि लक्षस्य परिधौ पञ्चविंशत्या सहस्रैर्गुणिते वांछिताङ्को लभ्यत इति भावः, स चोत्तरत्र प्रपञ्चेन भणिष्यति ॥ ६ ॥

joẏaṇa^-itti *- khaṇḍa-pramānam ajānānam śiṣyam prati gurus tat-pramānam ācaṣte atrāsmin jambūdvīpe prakrānta-prakaraṇe vā ghanī-kṛta-yojana-parimānāni sama-caturasrāṇi khanḍāni yojanāni bhaṇyante samās tulya-pramānāś catvāro 'srāḥ koṭayo yesām tāni tathoktāni tathā hi, kalpanāya kila kaścid devah sakalam api jambūdvīpaṃ yojana-pramāneṣṭikā-citam karoti, pratara-vistārena tat-pramāṇā yāvantīṣṭakā bhavanti tāvanty eva yojana-khanḍāni bhaveyuh tad-ānayanāya karanam āha -* ***lakkhassa****^ity ādi, laksasyeti yojana-laksana-pramānaṃ vṛtta-ksetraṃ tasya paridhir bāhya-parimandalam bhaniṣyamāna-pramānaṃ tasya* ***tap-pāẏa-guṇe****^iti, tasya laksasya yah pādaś caturtho 'mśah pañca-viṃśati-sahasra-rūpas tena guno guna-kāras tasmin krte sati, cah samuccaye, kim bhavatīty āha -* ***ẏa huṃti****^iti, prākrtatvāl linga-vyatyayah tatas tāni yojana-parimānāni khandāni bhavanti sampadyante tathā hi laksasya paridhau pañca-vimśatyā sahasrair guṇite vāñchitānko labhyata iti bhāvah, sa cottaratra prapañcena bhanisyati. 6.*

6 '***joẏaṇa***' [etc] The teacher in front of his pupil who does not know the measure of a sector explains its size Here in Jambūdvīpa or here in the treatise in question congruent squares with the size of one square *yojana* are called sectors [or simply] *yojanas* The [forms] of the same size, possessing

[1] तेहुंति त्ति Ed1

the same four corners or angles, are defined as such. For, suppose a god constructs the whole of Jambūdvīpa as a heap of bricks of the size of one *yojana*. As many bricks there are of that size spread out all over, exactly that many sectors of one [square] *yojana* there would be [The author] explains the way to calculate this· ***'lakkhassa'***, etc or *'laksasya'* [Take] a circular field measuring one lakh of *yojanas* [Then take] the circumference or the outer perimeter of that [Take] the measure mentioned, [and] the ***'tap-pāya-guṇa'*** of that, viz the quadrant or the fourth part of that, being twenty-five thousand [Take] the coefficient of that as the multiplier When this is done - '*ca* (and)[1]' is used in conjunctive sense - what do we have? [The author] says ***'te[2] huṃti'*** There is a change of gender [here] since this is Prākrit Therefore, these sectors are measured out or assessed in [square] *yojanas* For, the sense is when the circumference is multiplied with twenty-five thousand lakhs, the required number is obtained This will be explained in detail below

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[1] **ya** in the Pkt text

[2] The Pkt ***'te'*** found in the commentary is absent in the basic text It stands for Skt *'khandāṇi'* that explains the subsequent remark since ***'te'*** is a nominative masculine plural, while *'khandāni'* is a nominative neuter plural

SŪTRA 7

अधुना यदुक्तं लक्खस्स य परिहीए^इति परिधेर्नापकीर्तनं तस्यानयनाय करणगाथामाह - विक्खंभ^इति ।

adhunā yad uktam ***lakhassa ẏa parihīe****^ıtı parıdher nāpakīrtanaṃ tasyānayanāya karaṇa-gāthām āha* ***vikkhaṃbha****^ıtı*

Now, [sınce] ın the expressıon '***lakhassa ẏa parihīe***'[1] the [actual sıze of the] cırcumference is not mentioned, [the author] formulates the verse ın whıch the way to calculate ıt ıs gıven '***vıkkhaṃbha***' [etc]

विक्खंभ[2]वग्ग[3]दह[4]गुण[5],करणी[6] वट्टस्स[7] परिरओ[8] होइ[9] ।
विक्खंभ[10]पाय[11]गुणिओ[12], परिरओ[13] तस्स[14] गणिय[1] पयं[2] ॥ ७ ॥[3]

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[1] See *sū* 6, pp *57ff*
[2] विक्खभ LD1
[3] वग्ग LD1, Bhog15 & 17
[4] हद् Bhog15
[5] गूंण LD1 गुणं Bhog4
[6] करिणी Ed1, 2 & 3, LD2, Brd1 & 3, Bhog9, 14 & 15 करिणि Bhog2 करणि Bhog4 करणं Bhog5 & 12
[7] वटस्स LD1 वट्टंस Brd2 & 3, Bhog8 वटस Bhog6
[8] परिरउ Bhog6, 8 & 12 परिरी Bhog9 परिरो Bhog10 परिसे Bhog15
[9] होई LD1, Brd3, Bhog2, 6, 11, 13 & 17 सोऊ Bhog5 हीइ Bhog9 सोइ Bhog12 होइं Bhog15
[10] विक्खभ Brd2 विखभ Bhog17
[11] पायं Bhog12
[12] गुणीओ Brd2 & 3, Bhog1, 6, 8, 9, 10, 13, 14 & 16 गुंणी LD1 गुणिउ Bhog15 गुणीउ Bhog17
[13] परिरउ Bhog15 & 17
[14] तस Bhog17

vikkhaṃbha-vagga-daha-guṇa,-kariṇī vaṭṭassa parirao hoi;
vikkhaṃbha-pāẏa-guṇio, parirao tassa gaṇiẏa-paẏaṃ. 7.

(विष्कम्भवर्गदशगुणकरणी वृत्तस्य परिरयो भवति। विष्कम्भपादगुणितः परिरयस्तस्य गुणितपदम्॥ ७॥ *viskambha-varga-daśa-guna-karanī vrttasya parirayo bhavati, viskambha-pāda-gunitah parirayas tasya ganita-padam 7*)

7 The circumference of a circle is the square root of ten times the square of the diameter Its surface area is the circumference multiplied with a quarter of the diameter

COMMENTARY

विक्खंभ^इति - इह जम्बूद्वीपपरिधिना प्रयोजनं, स च वेदिकाशिरःकट-कजालकबाह्यदिग्भागवर्त्ती ग्राह्यो, ऽतो मूले द्वादशयोजनानि पृथुला वेदिका तस्याश्च मध्यान्यष्टौ योजनानि जम्बूद्वीपमध्ये[4] ज्ञातव्यानि, योजनचतुष्टयमानो बाह्यप्रदेशो लवणसमुद्रमध्ये गण्यते विष्कम्भ^इत्यादि विष्कम्भो विस्तारस्तस्य वर्गस्तावतैव गुणनं, यथा चत्वारश्चतुर्भिर्गुणिताः षोडश भवन्तीत्यादि स च दशगुणो दशकेन गुणितस्तस्य करणिविषमसमेत्यादिना वर्गमूलानयनतं एवं कृते किं भवति? इत्याह - वट्टस्स^त्यादि, वृत्तस्य वर्त्तुलक्षेत्रस्य परिरयः परिधिर्भवति स्यात्। विष्कम्भस्य पादेन चतुर्थांशेन

[1] गणिअ LD2 गणीय Bhog16 गंणीयं Bhog17

[2] पय LD1, Bhog6, 9 & 15 प is written twice in Bhog10 and omitted in Bhog12

[3] This is the same as verse 7 of Chapter I of the बृहत्क्षेत्रसमास The metre, however, is defective in the 4th foot of the second halve verse where a short syllable is missing

[4] Ed1 जम्बूद्वीपे

गुणितः सन् परिरयो गणितपदं भवति। किञ्च सर्ववृत्तक्षेत्राणां परिधिगणितपदयोरानयनायायमेव करणविधिरिति गाथाक्षरार्थः। भावार्थस्त्वयं यथा - जम्बूद्वीपस्य विष्कम्भो योजनलक्षमानः, तत एको न्यस्यते तदग्रे, पञ्च शून्यानि १०००००, तस्य वर्गो विधीयते एकवञ्स्याग्रे दशशून्यानि १०००००००००० पुनर्दशगुणने एकशून्यवृद्धिः १००००००००००० एतस्य राशेर्मूलमेतदार्याद्वयानुसारेणानेतव्यं, यथा -

"विषमात्पदतस्त्यक्त्वा वर्गस्थानच्युतेन मूलेन।
द्विगुणेन भजेच्छेषं लब्धं, विनिवेशयेत् पंक्त्याम्॥ १॥
तद्वर्गं संशोध्य द्विगुणीकुर्वीत पूर्ववल्लब्धतं।
उत्सार्य ततो विभजेत्, शेषं द्विगुणं कृतं दलयेत्॥ २॥"[1]

ततो लब्धाङ्कस्य छेदराशिः, षट् लक्षाणि, द्वात्रिंशत्सहस्राणि, चत्वारि शतानि, सप्तचत्वारिंशदधिकानि ६३२४४७, एतानि च प्रान्तवर्त्तिसप्तकं मुक्त्वा सर्वाण्यर्द्धीक्रियन्ते ततो जातानि त्रीणि लक्षाणि षोडश सहस्राणि द्वे शते सप्तविंशत्यधिके ३१६२२७, शेषमुपरीदमुद्धरति चत्वारि लक्षाणि, चतुरशीतिसहस्राणि, चत्वारि शतानि, एकसप्तत्यर्गलानि ४८४४७१, अमूनि च योजनानि, गव्यूतं योजनस्य चतुर्थांशः, ततश्चतुर्भिर्गुणितानि जाता एकोनविंशतिर्लक्षाः, सप्तत्रिंशत्सहस्रा, अष्टौ शतानि, चतुरशीति युतानि गव्यूतानां १९३७८८४, ततश्छेदराशिना षड्लक्षादिना नवरमन्त्यसप्तकमपि द्विगुणं कृत्वा भागे हृते लब्धं गव्यूतत्रितयं, शेषमिदमुपरिष्टात्तिष्ठति, चत्वारिंशत्सहस्राणि, पञ्चशतानि, द्वाविंशत्यधिकानि ४०५२२, एकेन गव्यूतेन धनुःसहस्रद्वयं भवति, तावता च गव्यूतरूप उद्धरितराशिर्गुण्यते, तद्यथाग्रे शून्यत्रयं दत्वा मूलराशिर्द्विगुणो विधीयते, जाता अष्टौ कोटयो दशलक्षाश्चतुश्चत्वारिंशत् सहस्राः ८१०४४०००, पूर्वोक्तच्छेदराशिना भागो ह्रियते लब्धमष्टाविंशत्यधिकं धनुःशतं १२८, शेषमिदमुपरिधनूरूपं तिष्ठति। एकोननवतिः सहस्राण्यष्टाशीत्यधिकान्यष्टौ शतानि ८९८८८, ततो ऽङ्गुलानयनाय षण्णवत्या एकस्य गुणकारे दत्ते जातानि षडशीतिलक्षाण्येकोनत्रिंशत्सहस्राणि द्वे शते ऽष्टचत्वारिंशदधिके ८६२९२४८ प्राक्तनरीत्या छेदराशिमधो विहाय भागे हृते लब्धानि त्रयोदशाङ्गुलानि १३,

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[1] Quotation untraced, but also found in the commentary on the बृहत्क्षेत्रसमास (*BKSJ*, verse 7, p 30)

उपरीदमवशिष्यते, चत्वारि लक्षाणि, सप्त सहस्राणि, षट्चत्वारिंशदधिकानि त्रीणि शतानि ४०७३४६, अर्द्धांगुलानयनाय एष राशिर्द्विगुणीक्रियते, जातान्यष्टौ लक्षाणि, चतुर्दश सहस्राणि, षट्शतानि, द्विनवत्यर्गलानि ८१४६९२, प्राक्तनेन च्छेदराशिना भक्ते लब्धमर्द्धमङ्गुलं, शेषमुद्धरति, एका लक्ष, द्व्यशीतिः सहस्राणि, द्वे शते अष्टात्रिंशदधिके १८२२३८, एष जम्बूद्वीपस्य परिधिरिति ॥ ७ ॥

vikkhaṃbha^*iti - iha jambūdvīpa-paridhinā prayojanam, sa ca vedikā-śirah-kataka-jālaka-bāhya-dig-bhāga-vartī grāhyo, 'to mūle dvādaśa-yojanāni prthulā vedikā tasyāś ca madhyāny astau yojanāni jambūdvīpa-madhye jñātavyāni, yojana-catustaya-māno bāhya-pradeśo lavana-samudra-madhye ganyate viskambha*[1]*^ity ādi viskambho vistāras tasya vargas tāvataiva gunanam, yathā catvāraś caturbhir gunitāh sodaśa bhavantīty ādi sa ca daśa-guno daśakena gunitas tasya karanir visama-samety ādinā varga-mūlānayanam, evam krte kiṃ bhavati? ity āha -* ***vaṭṭassa***^*ity ādi, vrttasya vartula-ksetrasya parirayah*[2] *paridhir bhavati syāt viskambhasya pādena caturthāmśena gunitah san parirayo ganita-padam bhavati kiñca sarva-vrtta-kṣetrānām paridhi-ganita-padayor*

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[1] Originally, this must have been a reference to the Pkt word occurring in the verse So, most probably '***vikkhaṃbha***' for '*viskambha*'

[2] ***parirraya*** is attested as a Pkt word, not as a Skt word, although the *Pāia-sadda-mahannavo*, H T Seth (1963) gives the Skt chāyā as *pariraya* It is a synonym of *parinidhi* **pariraya* probably derives from **pari-ri* or *-rī* The root *ri* / *rī* means 'to let go', etc Compare this with *rīti* derived from *ri* / *rī* in the sense of 'course, line, boundary', etc **pari-raya* would then mean something like 'the boundary around something' or 'perimeter'

ānayanāyāyam eva karana-vidhir iti gāthākṣarārthaḥ. bhāvārthas tv ayam yathā jambūdvīpasya viskambho yojana-laksa-mānah, tata eko nyasyate tad-agre, pañca śūnyāni 100000, tasya vargo vidhīyate ekakasyāgre daśa-śūnyāni 10000000000 punar daśa-gunane eka-śūnya-vrddhih 100000000000 etasya rāśer mūlam etad āryādvaya^anusārenānetavyam, yathā.

"visamāt padatas tyaktvā varga-sthāna-cyutena mūlena,
dvi-guṇena bhajec cheṣam labdham viniveśayet panktyām
1
tad-vargam samśodhya dvi-gunī-kurvīta pūrva-val labdham,
utsārya tato vibhajet śesam dvi-gunam krtam dalayet 2 "

tato labdhānkasya cheda-rāśih, sat laksāni, dvātrimśat-sahasrāni, catvāri śatāni, sapta-catvārimśad-adhikāni. 632447, etāni ca prānta-varti-saptakam muktvā sarvāny ardhī-kriyante tato jātāni trīni laksāni sodaśa sahasrāni dve śate sapta-vimśaty-adhike 316227, śesam uparidam uddharati catvāri laksāni, catur-aśīti-sahasrāni, catvāri śatāni, eka-saptaty argalāni 484471, amūni ca yojanāni, gavyūtam yojanasya caturthāmśah, tataś caturbhir gunitāni jātā ekona-vimśatir laksāh, sapta-trimśat-sahasrā, astau śatāni, catur-aśīti yutāni gavyūtānām 1937884, tataś cheda-rāśinā sad-laksādinā navaram antya-saptakam api dvi-gunam krtvā bhāge hrte labdham gavyūta-tritayam, śesam idam uparistāt tisthati, catvārimśat-sahasrāni, pañca-śatāni, dvāvimśaty-adhikāni 40522, ekena gavyūtena dhanuh-sahasra-dvayam bhavati, tāvatā ca gavyūta-rūpa uddharita[1]-rāśir gunyate, tad yathāgre śūnya-trayam datvā mūla-rāśir dvi-guno vidhīyate, jātā astau kotayo daśa-laksāś catuścatvārimśat sahasrāh 81044000,

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[1] = *uddhārita*

pūrvokta-ccheda-rāśinā bhāgo hriyate labdham aṣṭāviṃśaty-adhikam dhanuḥ-śatam 128, śeṣam idam upari dhanū-rūpam tiṣṭhati ekona-navatiḥ sahasrāṇy aṣṭāśīty-adhikāny aṣṭau śatāni 89888, tato 'ngulānayanāya ṣaṇ-ṇavatyā ekasya guṇa-kāre datte jātāni ṣaḍaśīti-lakṣāṇy ekonatriṃśatsahasrāṇi dve śate 'ṣṭa-catvāriṃśad-adhike 8629248 prāktana-rītyā cheda-rāśim adho vihāya bhāge hṛte labdhāni trayodaśāṅgulāni 13, uparidam avaśiṣyate, catvāri lakṣāṇi, sapta sahasrāṇi, ṣaṭ-catvāriṃśad-adhikāni trīṇi śatāni 407346, ardhāṅgulā-nayanāya eṣa rāśir dvi-guṇī-kriyate, jātāny aṣṭau lakṣāṇi, catur-daśa sahasrāṇi, ṣaṭ-śatāni, dvi-navaty-argalāni 814692, prāktanena ccheda-rāśinā bhakte labdham ardham aṅgulam, śeṣam uddharati, ekā lakṣa, dvy-aśītiḥ sahasrāṇi, dve śate aṣṭātriṃśad-adhike 182238, eṣa jambūdvīpasya paridhir iti 7

7 '***vikkhaṃbha***' [etc] Here the subject is the wall around Jambūdvīpa Moreover, this [wall] must be conceived as surrounded at the outside by a lattice and it has a balcony[1] on top. At the base [this wall] is twelve *yojanas* [wide] The balcony is [four *yojanas*] wide and its average width must be reckoned as eight *yojanas* inside Jambūdvīpa [2] [Now, in order

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[1] In the *Jainendra Siddhānta Kośa* (J Varṇī, 1970), Part III, p 601 a *vedikā* is described as a wall that stands on the outskirts of mountains, rivers, islands, etc Their occurrence in the world is widespread (पर्वत नदी द्वीप आदिको घेरे रहनेवाली दीवारको वेदिका कहत हैं। लोकमें इन्का अवस्थान व विस्तार।)

[2] This wall (also called a '*jagatī*', see Kirfel, p 214) looks like a rampart around a city It is eight *yojanas* high and four at the top It is made of diamond The lattice around it (*jāla-kaṭaka*, ibid = *kaṭaka-*

to calculate its circumference] imagine an outer region in the middle of the Lavana Ocean measuring four *yojanas* [1] [First] '*viskambha*', etc '*viskambha* (diameter)' means 'width' [Take] the square of that At this point [make] the multiplication, viz. four multiplied with four is sixteen, etc '*daśa-guna* (ten times)' means 'multiplied with ten'. [Carry out] that operation. [Calculate] the square root with the even-and-uneven [method], etc.[2] When this is done, what do we have? [The author] says '*vaṭṭassa* (of a circle)', etc [3] A wall can enclose a circle or a round space. The circumference being multiplied with a quarter or fourth part of the diameter is the surface area [4] The general meaning of the verse is· this is the formula to calculate the circumference and surface area of all circular fields The particular meaning, however, is this· the diameter of Jambūdvīpa is one lakh of *yojanas* So [the number] one is put down in the front, [then] five zeros· 100,000 The square of that is formed one single number one

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jālaka) consists of gems It is $^1/_2$ *yojana* high and 500 *dhanus* broad The circular lotus balcony on top of this wall (*padma-vara-vedikā*, ibid) has the same measures On this balcony, there are lovely gardens

[1] Prabhānanda is using an example to explain how the circumference and the surface area of a circle are calculated He holds an imaginary circle of four leagues in diameter before the reader or listener, situated somewhere out in the vast plain of the Lavana Ocean

[2] This will be explained below

[3] If d is the diameter of a circle and $d = 4$ *yojanas*, then the formula to calculate the circumference is $\sqrt{10d^2}$ or in this case 12,64 *yojanas* This calculation is correct if we keep in mind that for the Jainas the value of $\pi = \sqrt{10}$ or 3,16, etc

[4] Or, if C is the circumference of a circle, then the formula to calculate the surface area is $C\,{}^{d}/_{4}$ This is again correct if $\pi = \sqrt{10}$ or 3,16, etc

in front and ten zeros 10,000,000,000 When multiplied again with ten, one zero is added 100,000,000,000 [Calculate] the base or root of that This to be calculated according to [the method of] Āryādvaya[1], viz

> "*After having subtracted of the odd place, divide by twice the root extracted from the place of the square The result obtained should be put down in the line The square of that, double [this] After having subtracted, with the number of the following odd place added [and] after having moved the result as before, then divide Double the result The result should be halved* "[2]

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[1] Āryādvaya = Āryabhata I (not Āryabhata II) See Datta & Singh (1962[3]), p 170*ff* Compare also with the calculation as described in the commentary of Siddhasena Gani on the *Tattvārthādhigamasūtra* (ref found in Datta & Singh, idem, p 171, thanks to the suggestion of Dr Jean-Michel Delire) The complete calculation is given in 'Appendix 1'

[2] Let us take the number 196 as an example This example and the graphic presentation of it are based on the edition and translation by François Patte of the *Līlāvatī* of Bhāskara with the commentaries of Gangādhara and Sūryadāsa (ref communicated by Dr J-M Delire) First the odd (*visama*, v) and even (*sama*, s) places have to be determined, starting from the first number which, in Indian mathematics, is the one most to the right

←		
1	9	6
viṣama	*sama*	*viṣama*

---

v		*S*		*v*		
	196		96		16	
$1^2 =$	1	2 x [4] =	8	$4^2 =$	16	
	096		16		00	
2				28		$\sqrt{196} = 28 - 2 =$ 14

Now we have the verses of the *JDSH* in which the algorithm is explained

visamāt padatas tyaktvā varga-sthāna-cyutena mūlena,
dvi-gunena bhajec chesam labdham viniveśayet panktyām 1
tad-vargam samśodhya dvi-gunī-kurvīta pūrva-val labdham,
utsārya tato vibhajet śesam dvi-gunam krtam dalayet 2

I have arranged a part of the second verse in a slightly different manner in order to try to make sense of the algorithm *tad-vargam* ***dvi-gunī-kurvīta saṃśodhya*** *pūrva-val labdham* Analysis

(1) *visamāt padatas tyaktvā* After having subtracted [the root] of the [last] odd place [from the last odd place] $\sqrt{1} = 1$, $1 - 1 = 0$,

(2) *varga-sthāna-cyutena mūlena dvi-gunena bhajet* divide [the following even place] by twice the root extracted from the place of the square $9 - (1 \times 2) = 4$

(3) *śesam labdham viniveśayet panktyām* The result obtained [viz of the doubling of the root, 2] should be put down in the line [of the result, here the last row below]

(4) *tad-vargam* [Take] the square of that $2^2 =$ [4]

(5) *dvi-gunī-kurvīta* Double [this] $4 \times 2 = 8$

(6) *samśodhya* After having subtracted $9 - 8 = 1$, with the number 6 of the following odd place added = 16,

Accordingly, the number of the divisor is obtained six lakhs, thirty-two thousand, four hundred and forty-seven or 632,447[1] All these [numbers], setting aside the [number] seven occurring at the end, are divided by two Then three lakhs, sixteen thousand two hundred and twenty-seven occur 316,22-7 This result is placed on top The four lakhs, eighty-four thousand, four hundred and seventy-one or 484,471, is taken up again [in order to continue the approximation procedure][2] These are *yojanas* A *gavyūta* is one fourth of a *yojana* So, multiplied with four, nineteen lakhs plus thirty-seven thousand, eight hundred and eighty-four *gavyūtas* 1,937,884 are obtained Then, with the divisor of six lakhs, etc [viz the 632,447 mentioned higher up] but only with the last seven multiplied by two added [viz 632,454[3]], when the fraction is obtained, three *gavyūtas* result This is placed on top [Next, we have] forty thousand, five hundred and twenty-two

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(7) *pūrva-val labdham utsārya* [and] after having moved the result [viz 16, to the next column] as [done] before [with the number 96],

(8) *tato vibhajet* then divide [this result by 4 which is the square root of $16 = 4^2$] $16 - 4 = 4$

(9) *śesam dvi-gunam* Double the result (in the sense of '*śesam dvi-gunī-kurvīta*') 4 x 2 = 8 [and put it in the line of the result 28 is obtained]

(10) *krtam dalayet* The result should be halved [in order to obtain the outcome] $28 - 2 = 14$

[1] This number corresponds with step E of the calculation as presented in 'Appendix 1'

[2] See step **F** in 'Appendix 1', p 278

[3] This divisor of 632,454 will be used in the remaining part of the calculation, obviously in order to round off the calculation

40,522 [1] One *gavyūta* is two thousand *dhanus* So far, the extricated root is calculated in the form of *gavyūtas* [Now it will be calculated in *dhanus*], viz first three zeros are put down, then multiplied by two The result is eight crores, ten lakhs and forty-four thousand 81,044,000 [*dhanus*] This is divided by the divisor previously mentioned [viz. 632,454] One hundred and twenty-eight *dhanus* are obtained 128 This result is put on top in the form of *dhanus* [Then we have] eighty-nine thousand, eight hundred and eighty-eight, 89,888 Then in order to calculate in *angulas*, when ninety-six [*angulas*] for one [*dhanus*] are taken, eighty-six lakhs, twenty-nine thousand, two hundred and forty-eight, 8,629,248 [*angulas*] are obtained Following the previous method, the denominator [viz 632,454] is placed below [and] when divided thirteen, 13 *angulas* are obtained This [result] is put as remainder on top Four lakhs, seven thousand, three hundred and forty-six 407,346 [remains] In order to reckon in half *angulas*, this number is doubled The result is eight lakhs, fourteen thousand, and six hundred and ninety-two 814,692 When divided with the previous denominator one-half *angula* is obtained The result is put on top [This yields] one lakh, eighty-two thousand, two hundred and thirty-eight 182,238 [as remainder] This is the [calculation of the] circumference of Jambūdvīpa [with 316,227 *yojanas*, 3 *gavyūtas*, 128 *dhanus*, 13 *angulas* and 1 half *angula* as outcome]

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[1] See step G in 'Appendix 1', p 278

SŪTRA 8

अमुमेवार्थं स्पष्टतरमाह -

amum evārtham spaṣṭataram āha -

[The author] states the matter more explicitly.

परिही[1] तिलक्ख[2] सोलस[3],सहस्स[4] दो[5] य[6] सय[7] सत्त[8]वीस[9]हिया[10] ।
कोसतिगट्ठा[11]वीसं[12], धणु[13]सय[14] तेरङ्गुल[15]द्ध[16]हियं[17] ॥ ८ ॥

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[1] परिहि Ed3, Bhog2, 4, 7, 9, 10, 14 & 17 परीहा Bhog6 परही Bhog16

[2] क्ख omitted in Bhog2 तिलक्खा Bhog5 तिलख Bhog6 & 10

[3] सोलस्स Brd2 & 3, Bhog1, 7, 9 & 16 स omitted in Bhog6 सहस्ससोलदो Bhog12 सोलअ Bhog13

[4] सहस Bhog8 & 10 सयस्स Bhog17

[5] दो omitted in Brd3

[6] य omitted in LD1 & 2, Bhog6, 8, 10 & 12 In LD1, this is corrected in the margin इ for य in Bhog1, 7, 11 & 16 ई in Bhog15

[7] सय omitted in LD1 & Bhog17

[8] सत Brd3 & Bhog1 सभ Bhog13 सत्ता Bhog15

[9] विस Brd2 & Bhog13 विसा Bhog4

[10] हीया LD1, Brd2 & 3, Tueb हिआ LD2 हिया ३१८२२७ Bhog2 हियाओ Bhog6 हीआ Bhog15

[11] तिगमट्ठा Ed3 तिगट्ठ Bhog1 तीग३अट्ठा Bhog2 Bhog4 has तिगंट्ठा and adds ३१६२२७ कोओ ४१२८ अं १३१ after तिगं तिगसट्ठ Bhog5 तीयअट्ठ Bhog6 तिगअट्ठा Bhog9, 10 & 13 तिगअट्ठ Bhog12 तिगअवा(?) Bhog15 तिगऽट्ठा Bhog16

[12] विसं Brd2 वीस Bhog1 & 15

[13] धणुं Bhog4, 10, 12 & 13

[14] सयं LD2 & Bhog8 सय १२७ Bhog2

[15] तेरंगुरि(?)हील Bhog8 तेरगुल Bhog10 & 14

[16] द्धती Bhog2 द्धम Bhog6 ह(?) Bhog12 ध Bhog15

[17] हिअं Ed1 हिय LD1, Bhog9 & 13 हियं १३ Bhog2

parihī ti-lakkha solasa,-sahassa do ya saẏa satta-vīsa-hiẏā; kosa-tig'[1]-aṭṭhā-vīsaṃ, dhaṇu-saẏa ter'-aṃgul'-addha-hiẏaṃ. 8.

(परिधिस्त्रिलक्षाः षोडषसहस्रा द्वे च शते सप्तविंशत्यधिके । क्रोशत्रयमष्टाविंशं धनुःशतं त्रयोदशाङ्गुलमर्द्धाधिकम् ॥ ८ ॥ *paridhis tri-lakṣāḥ ṣoḍaśa-sahasrā dve ca śate sapta-viṃśaty-adhike, krośa-trayam aṣṭā-viṃśam dhanuḥ-śatam, trayodaśāṅgulam ardhādhikam 8*)

8 The circumference [of Jambūdvīpa] is three lakhs, sixteen thousand and two hundred and twenty-seven [*yojanas*], three *krośas*, one hundred and twenty-eight *dhanus*, thirteen and a half *angulas*

COMMENTARY

परिही^इति - योजनानां तिस्रो लक्षाः, षोडश सहस्रा, द्वे शते सप्तविंशत्यधिके, क्रोशत्रयमष्टाविंशं, धनुःशतं, त्रयोदशाङ्गुलान्यर्द्धं चाङ्गुलं साधिकं जम्बूद्वीपस्य परिधिः परिक्षेपो भवति। इहाधिकग्रहणादेका यूका लिक्षा चैका लभ्यत इत्यादि विशेषार्थिना स्वयमेवाभ्यूह्यं, सूत्रकारेणोपेक्षितत्वान्मयापि न लिखितमिति ॥ ८ ॥

parihī^iti - yojanānām tisro lakṣāḥ, ṣoḍaśa sahasrā, dve śate sapta-viṃśaty-adhike, krośa-trayam, aṣṭā-viṃśam dhanuḥ-śatam, trayo-daśāṅgulāny ardham cāṅgulam sādhikaṃ jambūdvīpasya paridhiḥ parikṣepo bhavati ihādhika-grahaṇād ekā yūkā likṣā caikā labhyata ity ādi viśeṣārthinā svayam evābhyūhyam, sūtra-kāreṇopekṣitatvān mayāpi na likhitam iti 8

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[1] *triga < trika*

8 **'parihī'** [etc] The circumference [or] perimeter of Jambūdvīpa is three lakhs, sixteen thousand, two hundred and twenty-seven *yojanas*, three *krośas*, one hundred and twenty-eight *dhanus*, thirteen and a half *angulas* and [somewhat] more [1] The word '*adhika* (more)' here implies one *yūkā* and one *likṣā*[2] Who desires to know the details can make the calculation himself [3] Since it is left out by the author of the manual, I do not mention it also

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[1] See Kirfel, p 124 ' 316227 Yojana, 3 Gāvyuta, 128 Dhanus und noch etwas mehr als $13^{1}/_{3}$ Angula ' Note that the *JDSH* here ends with $^{1}/_{2}$ in stead of $^{1}/_{3}$ Note also that a *krośa* is the same as a *gavyūta*

[2] Lit 'an egg of a louse' For the Jaina linear measures, see Kirfel, p 337

[3] The diameter of Jambūdvīpa is 100,000 *yojanas* The value of π as calculated by the Jainas is $\sqrt{10}$ or 3,16227, etc

SŪTRAS 9 & 10

अधुना जम्बूद्वीपस्य गणितपदे कृते यत्संपद्यते तदभिधित्सुराह -
adhunā jambūdvīpasya ganita-pade krte yat sampadyate tad abhidhitsur āha -
Now that the surface area of Jambūdvīpa has been treated [the author], wishing to explain what this amounts to, explicates·

सत्तेव[1] य[2] कोडि[3]सया[4], नउआ[5] छप्पन्न[6] सय[7]सहस्साइं[8] ।
चउ[9]णउयं[10] च सहस्सा[11], सयं[12] दिवड्ढं[13] च[14] साहीयं[15] ॥ ९ ॥[16]
गाउयमेगं[1] पन्नरस[2], धणू[3]सया[4] तह[5] धणूणि[6] पन्न[7]रस[8] ।[9]

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[1] सतेव Brd2, Bhog2 & 12 सत्तिव Bhog9
[2] LD1, Brd2 & 3, Bhog1, 6 & 15 omit य
[3] कोडी LD1, Brd2 & 3, Bhog1
[4] शया Bhog9 & 13 ससय Bhog10
[5] नओया LD1 नउया Brd1, 2 & 3, Tueb, Bhog1, 5, 8 & 7
[6] छपन्न LD1, 2(?), Brd1 छप्पण्ण Bhog2 च्छप्पन्न Bhog10 छप्पण Bhog12 छप्पन्नंच Bhog15 छप्पान Bhog17
[7] सये Bhog16
[8] सहस्साइ Brd2, Bhog5 & 15 सहस्साय Bhog9 & 10 सहस्सायं Bhog12 सहस्साये Bhog14 सहस्साई Bhog17
[9] चओ LD1, Bhog9 & 13
[10] णओयं LD1 णवइं Bhog5 णऊयं Bhog7 & 16 णओयं Bhog9 & 13 णवइ Bhog12 णसयं Bhog17 उ omitted in Bhog8, 10 & 15
[11] हस्सा omitted in Brd2
[12] सय Brd2 & 3
[13] दीवड्ढं Bhog1 द्दिवड्ढं Bhog2 दिवढं Bhog15
[14] च ७९०५३८४१५० Bhog2
[15] साहियं Ed2 & 3, Brd2 & 3, Bhog4, 7, 10, 11, 13, 14, 15 & 16 साहीय LD1 साहीअं LD2 साहिय Bhog2
[16] Bhog6 omits this verse

सट्ठिं[10] च[11] अङ्गुलाइं[12], जंबुद्दीवस्स[13] गणिय[14]पयं[15] ॥ १० ॥[16]

satt'-eva ya koḍi-sayā, naüā chap-panna saya-sahassāiṃ;
caü-ṇaüyaṃ ca sahassā, sayaṃ divaḍḍhaṃ ca sāhīyaṃ. 9.
gāüyam egaṃ pana-rasa, dhaṇū-sayā taha dhaṇūṇi panna-rasa;
saṭṭhiṃ ca aṃgulāiṃ, jaṃbuddīvassa gaṇiya-payaṃ. 10.

(सप्तैव च कोटिशतानि नवतिः षट्पञ्चाशच्छतसहस्राणि। चतुर्नवति च सहस्राणि शतं द्वितीयार्द्धं च साधिकम्॥ ९॥ गव्यूतमेकं पञ्चदश धनुशतानि

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[1] गाउअमेगं Ed3, LD2, Bhog10, 15 & 16 गाओअमे LD1, गाऊअमे Bhog7 गाऊयमे Bhog17

[2] पाणरस LD1, Brd2 & 3, Bhog7 & 17 [प]न्नरस्स Bhog6 पण्णरस Bhog16

[3] धणु Ed3, LD2, Brd1 & 3, Bhog2(?), 5, 6, 8, 10, 11, 12 & 14 धणूं Brd2 धणु Bhog13

[4] स्सया Bhog5

[5] तहय Bhog8

[6] धणुणि Brd3, Bhog6, 10, 11 & 14 धणूंणि Bhog4 धणुंणि Bhog12

[7] पन्न LD1 पन Brd2 & Bhog4 पण्ण Bhog7 & 16 पणBhog15 & 17

[8] रस १५१५ Bhog2 रसं Bhog5, 7, 8, 11, 12, 16 & 17

[9] गाउयमेगं प is missing in Bhog6

[10] सट्टिं Ed2 सट्ठि LD1, Brd2 & 3, Bhog2 & 14

[11] य Bhog2 च/व(?) Bhog12 चउ Bhog15

[12] अगुलाइ Brd2, Bhog1, Bhog13 अंगुलाई Brd3, Bhog17 अंगुलाइं ३० Bhog2 अंगुलांइं Bhog16

[13] जम्बूद्दीवस्स Ed1, LD2, Brd1, Bhog4, 5, 9, 10, 11 & 12 जम्बूदीवस्स in Ed2, LD1, Bhog1, 2, 6, 8 & 17 is metrically possible जम्बीदीवस Brd2 & 3

[14] गणीय LD1, Brd2, Bhog16 य omitted in Bhog6 & 12

[15] पय Brd2, Bhog9 पय Bhog13

[16] In Bhog8, this is verse 11

तथा धनूंसि पञ्चदश। षष्टिश्चाङ्गुलानि जम्बूद्वीपस्य गणितपदम्॥ १०॥
saptaiva ca koti-śatāni navatih sat-pañcāśac chata-sahasrāni catur-navati ca sahasrāni śatam dvitīyārdham ca sādhikam 9 gavyūtam ekam pañca-daśa dhanu-śatāni tathā dhanūmsi pañca-daśa, sastiś cāngulāni jambūdvīpasya ganita-padam 10.)

9-10. The surface area of Jambūdvīpa is seven hundred and ninety crores, fifty-six hundred thousand and ninety-four thousand, one hundred, and half of the second [*yojanas*] increased with one *gavyūta*, fifteen hundred *dhanus*, fifteen *dhanus* and sixty *angulas*

COMMENTARY

सत्तेव य^इति - गाउय^इति[1] - एवो ऽवधारणे - सप्तकोटिशतानि नवतिकोटयः षट्पञ्चाशल्लक्षाणि चतुर्णवतिसहस्राणि, द्वितीयार्द्धं शत च द्वितीयं शतमर्द्धं यत्र तत् द्वितीयार्द्धं सार्द्धं शतमित्यर्थः। चः समुच्चये। कीदृशमित्याह - साधिकमधिकेन सहिततं, आधिक्यमेवाविष्करोति, गाउय^इति - एकमेकसंख्याकं गव्यूतं क्रोशं, पञ्चदशधनुःशतानि पञ्चदशोत्तराणीत्यर्थः। चः समुच्चयार्थः स च भिन्नक्रमः, तत एवं योज्यते, षष्टिरङ्गुलानि च, जम्बूद्वीपस्य गणितपदं भवतीति शेषः। इदमुक्तं भवति, यदि समचतुरस्राणि समस्तजम्बूद्वीपस्य योजनप्रमाणानि खण्डानि क्रियन्ते तदा यथोक्तसंख्यानि गव्यूताद्यधिकानि भवन्ति। तद्यथा, जम्बूद्वीपस्य परिधिर्योजनानां तिस्रो लक्षाः षोडश सहस्राणि सप्तविंशशतद्वयाधिकानीत्येवंरूपः पञ्चविंशत्या सहस्रैर्गुणनीयः, ततो भवन्ति सप्तकोटीशतानि नवतिः कोटयः षट्पञ्चाशल्लक्षाणि पञ्चसप्ततिः सहस्राणि ७९०५६७५०००, पुनर्गव्यूतत्रितयं पञ्चविंशत्या सहस्रैर्गुणितं जातानि पञ्चसप्ततिः सहस्राणि क्रोशानां ७५०००, एषां चतुर्भिर्भागे हृते लब्धा अष्टादश सहस्राः सप्तशती पञ्चाशदधिका

[1] Ed1 omits गाउयेत्ति

योजनानां १८७५०, एष एकराशिर्मूलराशौ[1] मीलनीयः, ततो ऽष्टाविंशं धनुःशतं पञ्चविंशत्या सहस्रैर् गुणनीयं जातानि द्वात्रिंशद्धनुषां लक्षाणि ३२०००००, अष्टभिर्धनुःसहस्रैर्योजनं भवतीति कृत्वा तदानयनायाष्टभिरेव सहस्रैर्भागो ह्रियते, लब्धाश्चत्वारो योजनशताः ४००, एते ऽपि मूलराशिमध्ये प्रक्षेप्तव्याः, ततः सार्धत्रयोदशाङ्गुलेषु पञ्चविंशत्यैव सहस्रैर्गुणितेषु लब्धानि त्रीणि लक्षाणि सप्तत्रिंशत्सहस्राणि पंचशताधिकानि ३३७५००, एषां धनुरानयनार्थं षण्णवत्या भागो ह्रियते, जातानि त्रीणि धनुःसहस्राणि पंचदशोत्तरपंचशताधिकानि ३५१५, षष्टिरङ्गुलानि चोपरिष्टात्। पुनर्गव्यूतानयनाय धनुःसहस्रद्वयेन भागे हृते लब्धं गव्यूतमेकतं, अधस्तादुद्धरितानि पंचदश शतानि पंचदशोत्तराणि धनुषां १५१५। सर्वांकमीलने जातानि सप्त कोटीशतानि, नवतिकोटयः, षट्पंचाशल्लक्षाणि, चतुर्नवतिः सहस्राणि, सार्धशताधिकानि समचतुरस्राणां योजनप्रमाणखण्डानां, तथैकं गव्यूतं पंचदशोत्तराणि पंचधनुःशतानि षष्टिरङ्गुलानि च, ७९०५६९४१५०, गव्यू १ धनुः १५१५ अङ्गुल ६०, इति सर्वजम्बूद्वीपगणितपदं प्रपंचितं तत्प्रपंचितेन समर्थितं द्वितीयं योजनद्वारम्॥ ९-१०॥

satt'-eva ya^ıtı - gāuya^ıtı *- evo 'vadhārane - sapta-koṭı-śatānı navatı-kotayah sat-pañcāśal-laksānı catur-navatı-sahasrānı, dvıtīyārdham śata ca dvıtīyam śatam ardham yatra tat dvıtīyārdham sārdham śatam ıty arthaḥ cah samuccaye. kīdrśam ıty āha - sādhıkam adhıkena sahıtam, ādhıkyam evāvıskarotı,* ***gāüya^ıtı*** *- ekam eka-samkhyākaṃ gavyūtam krośam, pañca-daśa-dhanuh-śatānı pañca-daśottarānīty arthah caḥ samuccayārthah sa ca bhınna-kramah, tata evam yojyate, sastır angulānı ca, jambūdvīpasya ganıta-padaṃ bhavatīti śesah ıdam uktam bhavatı, yadı sama-caturasrānı samasta-jambūdvīpasya yojana-pramānānı khandānı krıyante*

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[1] For एषो ऽकराशिर्मूलराशौ

tadā yathokta-samkhyānı gavyūtādy-adhikānı bhavanti. tad yathā, jambūdvīpasya parıdhır yojanānāṃ tısro lakṣāḥ soḍaśa sahasrānı saptāvıṃśa-śata-dvayādhıkānīty evam-rūpaḥ pañca-vımśatyā sahasraır guṇanīyaḥ, tato bhavantı sapta-koṭī-śatānı navatih kotayah sat-pañcāśal-laksānı pañca-saptatıh sahasrāṇı 7905675000, punar gavyūta-trıtayaṃ pañca-vımśatyā sahasraır gunıtaṃ jātānı pañca-saptatıḥ sahasrāṇı krośānām 75000, esām caturbhır bhāge hrte labdhā astādaśa sahasrāh sapta-śatī pañcāśad-adhıkā yojanānāṃ 18750, eṣa eka-rāśır mūla-rāśau mīlanīyah, tato 'ṣṭāvımśaṃ dhanuh-śatam pañca-vıṃśatyā sahasrair guṇanīyam jātānı dvātrımśad-dhanuṣāṃ lakṣānı 3200000, astabhır dhanuh-sahasraır yojanam bhavatīti kṛtvā tad-ānayanāyāṣṭabhır eva sahasraır bhāgo hrıyate, labdhāś catvāro yojana-śatāh 400, ete 'pı mūla-rāśı-madhye prakseptavyāḥ, tataḥ sārdha-trayodaśāngulesu pañca-vıṃśatyaıva sahasraır gunıtesu labdhānı trīnı lakṣānı sapta-trımśat-sahasrānı pañca-śatādhıkānı 337500, esām dhanur-ānayanārtham ṣan-ṇavatyā bhāgo hrıyate, jātānı trīnı dhanuh-sahasrānı pañca-daśottara-pañca-śatādhıkānı 3515, sastır angulāni coparıṣṭāt. punar gavyūtānayanāya dhanuh-sahasra-dvayena bhāge hrte labdham gavyūtam ekam, adhastād uddharıtānı pañca-daśa śatānı pañca-daśottarānı dhanusāṃ 1515 sarvānka-mīlane jātānı sapta koṭī-śatānı, navatı-kotayah, sat-pañcāśal-laksānı, catur-navatıḥ sahasrāṇı, sārdha-śatādhıkānı sama-caturasrānām yojana-pramāna-khandānām, tathaıkam gavyūtaṃ pañca-daśottarānı pañca-dhanuh-śatānı ṣaṣṭır angulānı ca, 7905694150, gavyū 1 dhanuh 1515 angula 60, ıtı sarva-jambūdvīpa-gaṇıta-padam prapañcıtam tat-prapañcıtena samarthıtam dvıtīyaṃ yojana-dvāram. 9-10.

9-10 ***satt'-eva ya'***, ***'gāuya'*** [etc.] The meaning is as follows [The word] '*eva* (only)' is used in restrictive sense Seven hundred crores, ninety crores, fifty-six lakhs, ninety-four thousand, the second half and hundred is the second hundred [and] half, so that [we have] hundred and the half of the second or, one hundred and a half [1] [The word] '*ca*' is used in conjunctive sense [The author] explains in which [sense]· '*sādhikam* (increased)' which means '*adhikena sahitam* (joined with more)' [The author] imparts how much more ***'gāuya'*** one, amounting to one *gavyūta* or *krośa*, fifteen hundred and fifteen *dhanus* So far the meaning [The word] '*ca*' is used in conjunctive sense, but it is not in the correct place[2] So it should be arranged as follows '*sastir angulāni ca*' (and sixty *angulas*)[3] The rest [of the sentence is] the surface area of Jambūdvīpa It is said that if the sectors of the whole of Jambūdvīpa are construed as congruent squares with the size of one *yojana*, then there are the numbers as expressed [above] plus one *gavyūta*, etc Namely, the circumference of

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[1] So we have in succession

7,000,000,000	
900,000,000	
5,600,000	
94,000	
150	
7,905,694,150	square *yojanas*

[2] Lit 'out of order or out of place, displaced'

[3] Instead of '*sastiś cāngulāni*'

Jambūdvīpa is three lakhs, sixteen thousand and two hundred and twenty-seven [*yojanas*], which has to be multiplied with twenty-five thousand Therefore, there are seven hundred and nine crores, fifty-six lakh and seventy-five thousand 7,905,675,000 [square *yojanas*] Further, three *gavyūtas* multiplied with twenty-five thousand results in seventy-five thousand *krośas* 75,000 When this is divided by four, we obtain eighteen thousand seven hundred and fifty *yojanas* 18,750 This same figure[1] must be included in the basic row of numbers[2] Considering that one *yojana* is equal to eight thousand *dhanus*, in order to calculate this number [in *yojanas*, 3,200,000 *dhanus*] are divided by eight thousand The result is four hundred *yojanas* 400 This [number] also has to be added to the basic row of numbers Next, when thirteen and a half *angulas* are multiplied with twenty-five thousand, the result is three lakhs thirty-seven thousand and five hundred. 337,500 In order to calculate this in *dhanus*, divide this by ninety-six The result is three thousand five hundred and fifteen *dhanus* 3,515, with a remainder of sixty *angulas* Then, in order to calculate in *gavyūtas*, when divided by two thousand *dhanus* the result is round down on one *gavyūta* fifteen hundred plus fifteen *dhanus* 1,515 When all numerical figures are brought together we have seven hundred crores, ninety crores, fifty-six lakhs, ninety-four thousand one hundred and a half square sections of the size of one *yojana* plus one *gavyūta*, fifteen hundred and fifteen *dhanus* and sixty *angulas* 7,905,694,150 - 1 *gavyū* - 1515 *dhanus* - 60 *angulas* In this manner, the

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[1] *eka-rāśi*

[2] *mūla-rāśi*, viz the original row of numbers constituting the result of the root extraction

surface area of the whole of Jambūdvīpa is treated at length and this treatment the second topic of the *yojanas* has been considered

SŪTRAS 11 & 12

संप्रति क्रमायातं तृतीयं क्षेत्रद्वारं गाथायाः प्रथमपादेनाह -
samprati kramāyātam trtīyam ksetra-dvāram gāthāyāh prathama-pādenāha-
Now, proceeding in regular order, in the first quarter of the [next] verse [the author] treats the third entry, the continents [1]

अथ पुनरक्षरार्थो भणिष्यते, तत्र व्याख्यायमानक्रमागतं चतुर्थं पर्वतद्वारमाह -
atha punar aksarārtho bhanisyate, tatra vyākhyāyamāna-kramāgatam caturtham parvata-dvāram āha -

Again, [the author] will explain the literal meaning [first] Then he treats the fourth topic of the mountains, describing them in due order

भरहाइ[2] सत्त[3]वासा[4], वियड्ढ[5] चउ[1] चउर[2]तीस[3] वट्टियरे[4] ।

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[1] It is important to note that in Ed1 this introductory sentence and the commentary that follows are brought under the verses 9 and 10 that treat the surface area of Jambūdvīpa This commentary however begins with 'भरहाइ' etc This and the contents of the commentary clearly show that it belongs to verse 11 However, for the sake of clarity I have kept the two versions of the commentaries on verse 11 as distinct entities

[2] भरहाइं LD1, Bhog4, 5 & 13 भरहाईं Brd3, Bhog6, 7, 12 & 17

[3] सत Brd2 सत्र/सत्त(?) Bhog6 & 9 साया Bhog8

[4] खित्ताणां विजयाणं in stead of भरहाइ सत्तवासा in Ed1, Ed2 वासा ७ Tueb वां(?)सा Bhog1 चासा Bhog6 Bhog2, 5 & 7 have दारं ३ here, द्वा ३ Bhog12, द्वार Bhog15, द्वारं ३ Bhog16

[5] There is some confusion here The regular Pkt form is वेअड्ढ (Skt वैताढ्य) वे is shortened to वि metri causa But only Ed2, 3 & 16 with certainty and Bhog10, 12, 13, 14 & 15 possibly have वियड्ढ The

सोलस[5] वक्खा[6]रगिरी[7], दो चित्त[8]विचित्त[9] दो[10] जमगा[11] ॥ ११ ॥[12]
दोसय[13] कणय[14]गिरीणं[15], चउ[16] गयदंता[17] य[18] तह[1] सुमेरू[2] य[3] ।

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difference between ड्ढ and ट्ठ is not always clear वियट्ठ Ed1, LD2 (with अ for य), Brd3, Tueb, Bhog1, 2(with वि omitted), 4, 5 (with वे for वि), 7, 8, 9, 11 & 17 वियट्ट LD1 वियठ Brd2

[1] चओ LD1 चउ ४ Bhog2 & 12 चउ २ Bhog13 & 17, here meaning चउ used twice in succession

[2] र omitted in LD2, Bhog1, 5, 8 & 12 चओर LD1 चउ omitted in Bhog6 with the three following syllables unreadable

[3] तिस Ed2 & 3 तिस Bhog2, 7, 10, 14 & 15 तास Bhog8

[4] वट्टयरे LD2 वेयड्ढा(?) ३४ Bhog2 वटियरे Bhog6 वटि(?)यरे Bhog10 & 12 वट्टियरे ३४ Bhog8 वढीयरे Bhog17

[5] सोलस्स Bhog6 सोलस १६ Bhog8 स omitted in Bhog12

[6] खा with र omitted in LD1 र omitted in Brd3 खार Brd2, Bhog2, 8, 10 & 17

[7] Ed1, Brd1, Tueb, Bhog5 (with १६ added), 9, 11, 12 15 & 16 have the metrically correct गिरी गिरि Ed2 & 3, LD1, Brd3, Bhog2 (with १६ added), 4, 6, 7, 8, 10, 13, 14 & 17 गिरीओ LD2 गीरि Brd2, गीरी Bhog1

[8] चित Brd2, Bhog15

[9] विचित Brd2, Bhog15 विचित्त २ Bhog5, 8 & 12 विचीत्त २ Bhog2 विवि(?)त्त Bhog11

[10] दो omitted in Bhog6

[11] जमग्गा LD1, Brd2 & 3 Bhog9 जगमा LD2 जमगा २ Bhog2, 5 & 8

[12] This is verse 12 in Bhog8 In Bhog2 & 5 verse 11 begins with दारं २ Bhog7 simply has दारं, Bhog12 द्वा २, Bhog15 द्वार

[13] दे(?)सय Bhog11 दोशय Bhog6

[14] य is missing in Bhog5 कणग Bhog6 & 12

[15] गिरिण Brd2, Bhog10, 14, 15 & 17 गिरिणा २०० Bhog2 गिरीणं २०० Bhog5, 8 & 13

[16] चऊ LD1 चौ Bhog17

[17] गजदता Bhog2 & 4

[18] य is missing in Ed3 य ४ Bhog2 & 8

छव्वासहरा[4] पिंडे[5], एगुण[6]सत्तरि[7] सया[8] दुन्नि[9] ॥ १२ ॥[10]

bharahāi sapta vāsā, viẏaḍḍha caü caüra-tīsa vaṭṭ'-iẏare;
solasa vakkhāra-girī, do citta-vicitta do jamagā. 11.
do saya kaṇaẏa-girīṇaṃ, caü gaẏa-daṃtā ya taha sumerū ẏa;
chav-vāsa-harā piṃḍe, eg'-uṇa-sattari saẏā dunni. 12.

(भरतादीनि सप्त वर्षाणि वैताढ्याश्चत्वारश्चतुस्त्रिंशद् वृत्तेतराः। षोडश वक्षस्कारगिरयो द्वौ चित्रविचित्रौ द्वौ यमकौ ॥ ११ ॥ द्वे शते काञ्चनगिरीणां चत्वारो गजदन्ताश्च तथा सुमेरुश्च। षड्वर्षधराः पिण्ड एकोनसप्तति(त्यधिके) शते द्वे ॥ १२ ॥ *bharatādīnı sapta varsānı vaıtādhyāś catvāraś catus-trımśad vrttetarāh, sodaśa vaksaskāra-gırayo dvau cıtra-vıcıtrau dvau Yamakau 11 dve śate kāñcana-gırīnām catvāro gaja-dantāś ca tathā sumeruś ca, sad-varsa-dharāh, pında ekona-saptatı(tyadhıke) śate dve 12*)

11-12 The seven world contınents are Bharata, etc [They contaın] four round Vaıtādhya [mountaıns], thırty-four

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[1] तहय Bhog5
[2] सुमेरु Ed2 & 3, LD1, Brd3, Bhog1, 4(?), 6, 8, 9, 13, 14 & 15 सूमेरु Bhog10 सूमेरू Bhog17 तहयमेरु Bhog12
[3] अ Ed2, LD1 & 2, Bhog13 य १ Bhog2 वं Bhog17
[4] छवासहरा Ed1, 2 & 3, Bhog6, 9, 10, 12 & 14 छवासहरा ६ Bhog2 छव्व(?)सिहरी Bhog5 छव्वासहरी Bhog15 छव्वासाहरा Bhog17
[5] पिंडे LD1, Brd3, Bhog15 पीडे Bhog2 पिण्डें Bhog10
[6] एगूंण LD1 एगुंण Bhog13 & 16 एगूण LD2 एगुणे Brd1 इगुण Bhog14
[7] सत्तरी Ed1, Bhog1 सत्तर Tueb, Bhog4, 9 & 10 सिंतरी Bhog2 हत्तर Bhog5 & 6 हत्तरि Bhog12
[8] संया Bhog2
[9] दुन्नि· Ed1 दुन्नी Ed2 दुनि Brd2 दुन्नि २६९ Tueb, Bhog5 & 8 दुनी २६९ Bhog2 दुण्णि Bhog12 दूनि Bhog7
[10] In Bhog8 thıs ıs verse 13

others [viz straight ones], sixteen Vaksaskāra mountains, the couple Citra and Vicitra, two Yamaka mountains, two centuries of Kāñcana mountains and four Gajadantas and so also the magnificent Meru [Finally] there are six World Mountain ranges [So] there are two hundred and sixty-nine [mountains] in all

COMMENTARY

भरहाइ^इति - वर्षाणि क्षेत्राणि मनुष्यनिवासस्थानानीत्यर्थः, तानि कियत्संख्यानि? किंनामानि च भवन्ति इत्याह, सत्त त्ति सप्तसंख्यानि नामतस्तु भरतादीनि, आदिशब्दाद्धैमवतहरिवर्षमहाविदेहरम्यक[है]रण्यकवतानां ग्रहः, तथा वर्षशब्दो नपुंसकलिङ्गः पुंस्त्वे प्रयुक्तो ऽपि प्राकृतत्वात् न दोषाय, 'लिङ्गं व्यभिचार्यपि' इति वचनात्, अमूनि च सर्वक्षेत्राणि स्वाधिष्ठातृदैवतसमाननामानि। तथाहि - भरताधिपतिर्यो यो देव उत्पद्यते तं तं तत्सामानिकाद्या देवा 'भरत' इत्याह्वयन्ति, ततस्तन्नाम्ना तदधिष्ठितं क्षेत्रमपि भरतमिति कथ्यते। तथाचागमः -

"से केणट्ठेणं भंते भरहे वासे इति? गोयमा, भरहे देवे महड्ढीए, महज्जुए जाव पलिओवमट्ठिइए परिवसइ, से एएणट्ठेणं गोयमा, एवं वुच्चइ भरहे वासे।"[1]

इति एवं हैमवतादिष्वपि भावनीयमिति संक्षेपार्थः। विस्तरार्थस्त्वयं - सर्वद्वीपसमुद्राणां मध्ये परिपूर्णचन्द्रमण्डलसंस्थानः सर्वतो लक्षयोजनमानो जम्बूद्वीपो ऽस्ति, स चैकयावज्रमय्याष्टयोजनोच्छ्रयया मूलमध्योपरितनविभागेषु क्रमेण द्वादशाष्टचतुर्योजन-विस्तारया वेदिकया सर्वतो वेष्टितो ऽस्ति। यदागमः -

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[1] Quotation untraced Chāyā स केनार्थेन भदन्त, भरतो वर्ष इति? गौतम, भरतो देवो महर्द्धिको महाद्युतो यावत पल्योपमस्थितिकः परिवसति, स एतेनार्थेन गौतम, एवमुच्यते भरतः वर्षः॥

"से णं जंबूद्दीवे एगा जगईए, सव्वओ समंता सपरिक्खित्ते सा णं जगई अट्ठजोअणां उड्ढं उच्चत्तेणं, मूले बारसजोयणाइं विक्खंभेणं, मज्झे अट्ठजोअणाइं विक्खंभेणं, उवरिं चत्तारि जोअणाइं विक्खंभेणं, मूले वित्थन्ना, मज्झे संखित्ता, उवरिं तणुआ, गोपुच्छसंठाणसंठिया, सव्ववइरामया अच्छा सण्हा, जाव वडिरूवा"[1]

इति। तस्याश्चोपरिष्टादर्द्धयोजनोच्चः पञ्चधनुःशतविस्तीर्णो गवाक्षकटकः, तथा तस्या एव बहुदेशमध्यभागे गवाक्षकटकप्रमाणोच्छ्रायदैर्घ्या परिक्षेपेण जगतीसमाना, नानारत्ननिर्माणा विविधपद्ममंडिता, पद्मवरवेदिकास्ति। यदुक्तं राजप्रश्नीयोपाङ्गे -

"से केणट्ठेणं भंते! एवं वुच्चइ, पउमवरवेइया? गोयमा पउमवरवेइया णां तत्थ तत्थ देसे तहिं तहिं वेइयासु, वेइयाबाहासु य, वेइयाफलएसु य, वेइयापुडंतरेसु य, खंभेसु, खंभबाहासु, खंभफलएसु, खंभपुडंतरेसु, सूईसु, सूईमुहेसु, सूईफलएसु, सूईपुडंतरेसु, पक्खेसु, पक्खबाहासु, पक्खफलएसु, पक्खपुडंतरेसु, बहुयाइं, पउमाइं, कुमुयाइं, नलिणाइं, सुभगाइं, सोगंधियाइं, पुंडरीयाइं, सयवत्ताइं, सहस्सवत्ताइं, सव्वरयणामयाइं, अच्छाइं, पडिरूवाइं, महयावासिकयछत्तसमाणाइं, पण्णत्ताइं, समणाउसो, से एणं अट्ठेणं गोयमा, एवं वुच्चइ पउमवरवेइया"[2]

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[1] This is part of *sū* 124 of the *Jīvājīvābhigama* as published by Shāha Naginbhai Ghelābhāi Javeri Sresthi Devacandra Lālbhāī Jainapustakoddhāre Granthānkah 50, Bombay 1919 (... जंबुद्दीवे) ... से णं **एकाए जगतीए सव्वतो समंता संपरिक्खित्ते॥ सा णं जगती अट्ठ जोयणाइं उड्ढं उच्चत्तेणं मूले बारस जोयणाइं विक्खंभेणं मज्झे अट्ठ जोयणाइं विक्खंभेणं उप्पिं चत्तारि जोयणाइं विक्खंभेणं मूले विच्छिण्णा मज्झे संखित्ता उप्पिं तणुया गोपुच्चसंठाणसंठिता सव्ववइरामई अच्छा सण्ह ... (जाव) ... पडिरूवे** छाया (जम्बूद्वीप) सा खलु एकया जगत्या सर्वत· समन्तात सपरिक्षिप्त ॥ सा खलु जगतय अष्टयोजनान्य ऊर्ध्वम उच्चत्वेन, मूले द्वादशयोजनानि विष्खम्भेण, मध्ये ऽष्टयोजनानि विष्खम्भेण, उपरि चत्त्वारि योजनानि विष्खमभेण, मूले विस्तीर्णा, मध्ये संक्षिप्ता, उपरि तनुका, गोपुच्छसस्थानसंस्थिता, सटर्ववज्रमय्य अच्छा श्लक्ष्णा, (यावत्) प्रतिरूप ॥

[2] This a part of *sū* 9 of the *Rājapraśnīyasūtra*, Jaina-Śāstroddhāra-Samiti ed (with Skt commentary by Pūjyaśrī Ghāsīlālji and with Hindī and Gujaratī translation), Rajkot, 1965, Vol I, p 459 **से केणट्ठेणं भंते!**

इति। तस्याः पार्श्वद्वये ऽपि द्वौ वनखण्डौ वेदिकामानदैर्घ्यौ विद्येते, नवरं विस्तारेणाभ्यन्तरः सार्द्धधनुःशतद्वयोनयोजनयुग्मप्रमाणो, बाह्यस्तु वनखण्डो ऽर्द्धाष्टमधनुःशतहीन-योजनयुग्ममानो, यतस्तत्रान्यान्यप्यभ्यन्तरात् वनखण्डादधिकानि पञ्चधनुःशतानि जालकटकेनावरुद्धानि, परं श्रीमलयगिरिपादैर्नैतद्विवक्षितं, द्वयोरपि वनखण्डयोरेकमेव मानमुक्तं, तत्त्वं तु बहुश्रुता विदन्ति। तस्यां च वेदिकायां मेरुपर्वतात्पञ्चचत्वारिंशद्योजन-सहस्राणि दक्षिणस्यां दिश्यतिगत्य अष्टयोजनोच्छ्रायं चतुर्योजनविस्तारं प्रत्येकमेकैकक्रोशविस्तारया द्वारशाखया कलितं, ततः सामस्त्येन सार्द्धयोजनचतुष्टयविस्तारं वैडूर्यमयाभ्यां कपाटाभ्यां वज्रमय्या परिधिया निर्जटितं, अनेकसामानिकसुरादिदेवाग्रमहिष्यादिदेवीकृतसेवार्द्ध-पल्योपमायुर्वैजयन्तदेवाधिष्ठितं वे(वै) जयन्ताभिधानं द्वारमस्ति। तथा अमुतो द्वारात् उदीच्यां हिमवन्तं पूर्वापरयोस्तु लवणोदन्वन्तं यावद्गतं भरतनामकं विजयक्षेत्रं तच्च बहुमध्यदेशभागे पूर्वापरयोर्लवणसमुद्रप्राप्तेन पञ्चाशद्योजनविस्तीर्णेन तदर्द्धोच्चेन रजतमयेन वैताढ्यपर्वतेन द्विधा कृतं, तेन दक्षिणभरतार्द्धमुत्तरभरतार्द्धं चेति भण्यते। हिमवत्पर्वतोर्ध्वतलस्थितात् पद्मह्रदान्निर्गताभ्यां प्रथमं पूर्वापरयोर्गत्वा स्वस्वनामधेयकूटादावृत्य दक्षिणां दिशमनुश्रित्य विजयाढ्यपर्वतं विभिद्य दक्षिणलवणोदधिं प्रविष्टाभ्यां

एवं वुच्चइ - पउमवरवेइया - पउमवरवेइया? गोयमा! पउमवरवेइयाएणं तत्थ तत्थ तहिं तहि देसे वेइयासु य वेइयाफलएसु य वेइयापुडंतरेसु य खंभेसु य खंभबाहासु य खंभसीसेसु खंभपुडंतरेसु सूईसु सूईमुखेसु सूईफलएसु सूईपुडंतरेसु पक्खेसु पक्खबाहासु पक्खपेरंमतेसु पक्खपुडंतरेसु, बहुयाइं उप्पलाइं पउमाइं कुसुमाइं णलिणाइं सुभगाइं सोगंधियाइं पुंडरीयाइं महापुंडरीयाइं सयवत्ताइं सहस्सवत्ताइं सव्वरयणामयाइं अच्छाइं जाव पडिरूवाइं महयावासिकछत्तसमाणाइं पण्णत्ताइं समणाउसो! से एएणं अट्ठेणं गोयमा! पउमवरवेइया - पउमवरवेइया छाया अथ केनार्थेन भदन्त! एवमुच्यते - पद्मवरवेदिका पद्मवरवेदिका? गौतम! पद्मवरवेदिकाया खलु तत्र तत्र तस्मिन् तस्मिन् देशे वेदिकासु वेदिकाबाहुषु च वेदिकाफलकेषु च वेदिकापुटान्तरेषु च स्तम्भेषु च स्तम्भबाहुषु च स्तम्भशिरस्सु स्तम्भपुटान्तरेषु सूचिषु सूचीमुखेषु सूचीपुटान्तरेषु पक्षेषु पक्षबाहुषु पक्षपर्यन्तेषु पक्षपुटान्तरेषु बहुकानि उत्पलानि पद्मानि कुमुदानि नलिनानि सुभगानि सौगन्धिकानि पुण्डरीकाणि महापुण्डरीकाणि शतपत्राणि सहस्रपत्राणि सर्वरत्नमयानि अच्छानि यावत् प्रतिरूपाणि महावार्षिकछत्रसमानानि प्रज्ञप्तानि श्रमणायुष्मन् तत् एतेनार्थेन गौतम! पद्मवरवेदिका - पद्मवरवेदिका ॥

गङ्गासिन्धुभ्यां तच्च कृतषट्खण्डं, तत्र च प्राणिप्राणव्यपरोपणप्रवणान्तःकरण-म्लेच्छव्याप्तत्वादनार्याणि पञ्च खण्डानि। एकं च वैताढ्यात् दक्षिणस्यां दिशि एकादशकलाधिकं चतुर्दशोत्तरं योजनशतमतिगत्यनव-योजनविस्तीर्णया द्वासशयोजनदीर्घया अयोध्यया नगर्या विराजितं, गङ्गासिन्धुवैताढ्यदक्षिण-समुद्राणां मध्यस्थितं जिनचक्रयर्द्धचक्रिप्रमुखोत्तमपुरुषाध्यासितमार्यं। उक्तं च - "आर्यावर्त्तो जन्मभूमिर्जिनचक्रयर्द्धचक्रिणाम्"[1] इति। तथा वैताढ्ये ऽपाच्यां तमिस्रा गुहास्ति, सा च द्वादशयोजनायामा पञ्चाशद्योजनदैर्घ्या कृतकृतमालदेवनिवासा वेजयन्तसमानद्वारा, तस्याश्च बहुमध्यदेशे द्वियोजनान्तराले प्रत्येकं त्रियोजनविस्तारे उन्मग्नजलानिमग्नजले नद्यौ स्तः। एवं प्राच्यां नृत्तमालदेवाधिष्ठिता खण्डप्रपातगुहा। तस्य च गिरेर्मूलाद्दशयोजनान्युत्प्लुत्य वेदिकावनखण्डमंडितं पर्वतप्रमाणदैर्घं प्रत्येकं दशदशयोजनविस्तारं विद्याधरनगरश्रेणिद्वयं विद्यते, किञ्च दक्षिणदिग्वर्त्तिन्यां श्रेणौ सुप्रजोभिर्जनपदैर्विराजितानिरथनूपुरचक्रवालपुरःसराणि पञ्चाशद्विद्याधर-नगराणि उत्तरश्रेणौ तु गगनवल्लभादीनि षष्टिः पुराणि, तेषु धरणेंद्रप्रकाशिताष्टाचत्वारिंशत्सहस्रमहाविद्याप्रसादोपनतप्रकम्रसमस्तमनोरथार्थि तथिपदार्थसमासादितपरमानंदसंदोहा, गगनगमनसामर्थ्यसमन्विता विद्याधराः सुखमासते। पुनर्दशयोजनान्युपरिष्टादारुह्य विद्याधरश्रेणिसमा ऽविषमोन्नतभूमिरिंद्राभियोगिकदेवकृतनिवासा श्रेणिद्वयी समस्ति। ततो ऽपि पञ्चसु योजनेषूपरि दशयोजनानि विस्तीर्णं, वेदिकावनखण्डमनोहरतं, अनल्पकल्पवासिदेवक्रीडायोग्यं स्थानमास्ते। तत्र सपादशतयोजनोच्छ्रयाणि तावन्मूलविस्ताराणि उपरिष्टात् सार्द्धद्वादशक्रोशायामानि नव कूटानि। तथाहि, सिद्धायतन १ दक्षिणार्द्धभरत २ खण्डप्रपात ३ मणिभद्र ४ विजयाढ्य ५ पूर्णभद्र ६ तमिस्रागुह ७ उत्तरार्द्धभरत ८ वैश्रमण ९ नामानि, तेषु माणिभद्रविजाढ्य-पूर्णभद्रकूटानि हिरण्यमयानि, अपराणि षट्रत्नमयानि, प्रथमे पूर्वदिग्वर्त्तिनि (कूटे) क्रोशदैर्घ्यं क्रोशार्द्धविस्तीर्णं चत्वारिंशदर्गलचतुर्दशधनुःशतोच्छ्रायं सिद्धायतनं, तस्मिन् पञ्चधनुः शतोच्चानि तदर्द्धविस्ताराणि त्रीणि द्वाराणि तिसृषु दिक्षु। तद्यथा - प्राच्यां प्रथमं द्वारं, द्वितीयं दक्षिणस्यां, तृतीयमुदीच्यां, प्रतीच्यां तु न किंचिदिति। किञ्च सर्वेषु सिद्धायतनेषु प्रासादेषु च जम्बूद्वीपमध्ये ऽयमेव द्वारदिग्विभागः, तस्य हि बहुमध्यदेशे

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[1] Quotation untraced

क्रोशचतुर्थांशायामविष्कम्भा तदर्द्धपृथुला मणिपीठिका, तस्या उपरि पञ्चधनुःशतायामविस्तारस्तदधिकोच्छ्रायो देवच्छन्दकस्तत्राष्टोत्तरं शतं प्रतिमाः, ता हि जघन्यतः सप्तहस्तप्रमाणा उत्कर्षतः पञ्चधनुःशतोच्चा ऋषभवर्द्धमानचंद्राननवारिषेणाख्याः सन्ति। पूर्णकलशनागदन्त-शालभंजिकाजालकटकादिरचनाविशेषाः सर्वचैत्येषु ज्ञेयाः। ततः परं भरतार्द्धकूटं, तत्र भरतदेवस्य सिद्धायतनप्रमाणः प्रासादः। खण्डप्रपाततमिस्रागुहयोर्नृत्तमालकृतमालौ देवौ, अन्येषु पञ्चसु स्वनामानो देवाः प्रासादेषु विलसन्ति। तथा हिमवन्नितम्बे दक्षिणदिशि मूले द्वादश योजनानि उपरि चत्वारि विस्तीर्णो ऽष्टयोजनोच्छ्रय ऋषभदेवनिवासो रत्नमय ऋषभकूटनामा पर्वतो ऽस्ति। स च 'भूमिकूट' इति इह प्रकरणे प्रसिद्धः। चक्री षट्खण्डां वसुन्धरां विजित्यास्मिन् स्वनाम लिखति। भरतमुत्तरेण पूर्वापरयोर्लवणसमुद्रं प्राप्तो भरताद् द्विगुणविस्तारो योजनशतोच्छ्रयो हेममयो हिमवान् वर्षधरस्तदुपरि बहुमध्यदेशभागो योजनसहस्रदैर्घ्यस्तदर्द्धविस्तरो दशयोजनावगाढो जलपूर्णः पद्महृदस्तस्य रजतमयं कूलं, वज्रमयपाषाणाश्चतुर्दिशिमणिसोपानाः, तन्मध्ये योजनायामविस्तारम-र्द्धयोजनपिण्डं दशयोजनोच्चनालं गव्यूतद्वय जलादुपरि स्थित पद्मं विद्यते, वज्रमयं तस्य मूलमरिष्टमय. कन्दः। वैडूर्यमयो नालः बाह्यपत्राणि च, मध्यानि तु जम्बूनदमयानि, कनकमयीकर्णिका, स्वर्णमयानि केसराणि, विविधमणिमयं पुष्करं, सा च कर्णिका द्विगव्यूतप्रमाणा पृथुला त्वेकं गव्यूतं, तस्या उपरि पीठिकादेवच्छन्दकादियुतं श्रीदेवीभवनतं, एतादृशेनार्द्धप्रमाणेन कमलानामष्टशतेन वृतं, तत्र श्रीदेव्या आभरणानि, तद्वाह्येषु वायव्यौदीच्यैशानेषु दिग्भागेषु चत्वारि कमलसहस्राणि ४०००, तेषु तावन्तम् एव सामानिका देवा देव्यो वा। पूर्वस्यां दिशि चतुर्षु पद्मेषु चतसृणा महामंत्रिसदृशीना स्थानानि, आग्नेय्यामष्टसु पद्मसहस्रेषु श्रीदेव्या अभ्यन्तरायां पर्षदि देवानामष्टौ सहस्राः ८०००, दक्षिणस्यां दिशि दशसु पद्मसहस्रेषु १००००, तावन्त एव मध्यपर्षदि मित्रस्थानीया देवाः। नैर्ऋत्यां द्वादशसु पद्मसहस्रेषु १२०००, तावन्त एव किङ्करस्थानीयाः सुराः बाह्यपर्षदि। पश्चिमायां सप्तसु पद्मेषु सप्तानामनीकाधिपतीनामाश्रयाः, तथा चतसृषु दिक्षु पूर्वादिकासु षोडशसु पद्मसहस्रेषु १६००० आत्मरक्षकदेवानां स्थानानि, एतद्वेष्टनकत्रयं मध्यं। अपरे ऽपि बाह्याः त्रयः परिरयाः, तेष्वभ्यन्तरे परिक्षेपे द्वात्रिंशल्लक्षाणि ३२०००००, मध्यमे चत्वारिंशच्छतसहस्राणि ४००००००, अष्टाचत्वारिंशल्लक्षाणि

४८००००० पद्मानां बाह्ये भवन्ति। एवं सर्वाग्रेण एका कोटी विंशतिलक्षाणि पञ्चाशत्सहस्राणि विंशत्यधिकमेकं शतं च १२०५०१२० पद्महृदे पद्मानि। महापद्मादिष्वप्येषैवकमलानां संख्येति, तस्मात्तु हृदात् पूर्वद्वारतोरणात् पञ्चयोजनशतानि पूर्वस्यां पूर्वतोपरि गत्वा गङ्गावर्त्तकूटादावर्त्त्य दक्षिणाभिमुखं पञ्चयोजनशतानि, त्रयोविंशानि साधिकाध्युष्टकलायुतान्यतिक्रम्य द्विगव्यूतदीर्घान्मकरमुखान्निःसृत्य गङ्गाप्रपातकुण्डे निपतति। तच्च कुण्डं षष्टियोजनायामविस्तारमुपरिष्टात्, अधस्तु दशयोजनन्यूनं दशयोजनावगाढं वज्रमयतलं त्रिद्वारतोरणसोपानादियुतं, तन्मध्ये गङ्गाद्वीपो ऽष्टयोजनायामविष्कम्भो गव्यूतद्वयं जलादुपरि गतः, तन्मध्ये भवनं, तत्र पीठिकायां गङ्गादेव्याः शय्येति। ततो दक्षिणतोरणाद्विनिर्गत्य विजयाढ्यपर्वतं जगतीं च विभिद्य चतुर्दशनदीसहस्रपरीता जलधिं प्रविशेष गङ्गा। तस्या हृदाद् विनिर्गमे मकरमुखे कुण्डात्प्रवाहे च सक्रोशानि षट् योजनानि विस्तारः क्रोशार्द्धमुद्वेधः मुखप्रस्तारः प्रवाहाद् दशगुणः। उक्तं च -

"जो जीसे वित्थारो, सलिलाए होइ आढवंतीए।
सो दसहिं पडिपुन्नो मुहवित्थारो मुणेयव्वो ॥ १ ॥"[1]

उद्वेधस्तु सर्वत्र प्रस्तारात्पञ्चाशत्तमो भागः। यत उक्तं -

"जो जत्थ उ वित्थारो, सलिलाए होइ जंबुदीवंमि।
पन्नासइमं भागं, तस्सुव्वेहं वियाणाहि ॥ १ ॥"[2]

तथाऽस्या अपि द्वे तटे वेदिकावनखण्डवती, न चैतद्यादृच्छिकतं, यदागमः -

"गङ्गा णं महानई उभओ [...] पासेहिं दोहि य पउमवरवेइयाहिं दोहि य वणसंडेहिं संपरिखित्ता।"[3]

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[1] बृहत्क्षेत्रसमास, verse 227 (*BKSJ*, p 225)
यो यस्या विस्तार सलिलाया भवत्यारभमाणायाः।
स दशभिः प्रत्युत्पन्नो मुखविस्तारो ज्ञातव्य ॥ २२७ ॥

[2] बृहत्क्षेत्रसमास, verse 228 (*BKSJ*, p 225)
ये यत्र तु विस्तारः सलिलाया भवति जम्बूद्वीपे।
पञ्चाशत्तमं भागं तस्योद्वेध विजानीहि ॥ २२८ ॥

[3] गङ्गा ननु महानदी उभयः [ ] पार्श्वैर् द्वे च पद्मवरवेदिकाभिर् द्वे च वनसंदैहैः संपरिक्षिप्ता ॥ Quotation untraced

एवं पश्चिमतोरणद्वारान्निर्गता सिन्धवावर्त्तकूटादावर्त्य विवृतमुखाकारात् नालान्निपत्य सिन्धुदेवीनिवासं कुण्डं मध्येकृत्य तथैव जलधिं गता सिन्धुनदी। तथोत्तरतोरणाद्विनिर्गता गङ्गाद्विगुणमानपरिवारा स्वनामकुण्डे निपत्य शब्दापातिनं गव्यूतद्वयेनास्पृशन्ती हैमवतं क्षेत्रं मध्येकृत्यापरोदधिं गता रोहितांशा। हिमवति सर्वरत्नमयान्येकादश कूटानि। तद्यथा - सिद्धायतन १ क्षुल्लहिमवत् २ भरत ३ इला ४ गङ्गा ५ श्री ६ रोहितांशा ७ सिन्धु ८ सुरा(देवी) ९ हैमवत १० वैश्रमणाख्यानि ११ तेषां मूलविस्तार उच्चत्वं च पञ्चयोजनशतानि, शिखरविस्तारस्तु तदर्धमानः, प्रथमकूटे (क्षुल्लनाम्नि) सिद्धायतनं पञ्चाशद्योजनानि दीर्घं तदर्धं पृथुलं षट्त्रिंशद्योजनोच्छ्रयं, तस्मिन् त्रीणि द्वाराणि, तेषामायामो ऽष्टौ योजनानि, तदर्धं विष्कम्भः, अष्टयोजनायामविष्कम्भा तस्य मध्ये मणिपीठिका, सा च चत्वारि योजनानि पृथुला, तदुपरि देवच्छन्दकस्तत्प्रमाणः आयामोच्छ्रायाभ्यां किंचिदधिकः। तत्र प्रतिमा यथा वैताढ्याद्यकूटे प्रोक्ताः। शेषेसु दशसु कूटेषु सार्धद्वाषष्टियोजनोच्छ्रायाः सक्रोशैकत्रिंशद्योजनविस्ताराः सिंहासनादियुक्ताः प्रासादाः सन्ति। हिमवन्महाहिमवतोरन्तराले भरताच्चतुर्गुणविस्तारं पूर्वापरयोर्लवणसमुद्रं प्राप्तं स्वनामदेवाधिष्ठायकं दशविधकल्पपादप-प्रभावोपढौकिताभिलषिताहारनेपथ्यभरणशयनीयावासादिलालितवपुर्भिर्युगलि कैर्विराजितं हैमवतनामकं क्षेत्रमस्ति। तत्र ते युगलधर्मिणश्चतुःषष्टिपृष्ठकरण्डभ्राजितमेकगव्यूतोच्चं चतुर्थभक्तान्ते कृतमनो ऽभिलषिताहारं रोगजराप[1]मृत्युदुःखदौर्मनस्यादिरहितमेकपल्योपमायुर्देहं दधानाः, पर्यंते एकोनाशीतिदिनान्यपत्यानि पालयित्वा स्वस्य समस्थितिष्वल्पस्थितिषु वा देवेषूत्पद्यन्ते। अत्र च केचिदेतेषां चणकबदरामलकप्रमितमाहारमेकद्वित्रिगव्यूतप्रमाणशरीराणां क्रमेण, अपरे चाष्टादशव्यञ्जनाकुलां रसवतीं भोजनतयाभिदधति। तन्न सकर्णानां कर्णमवतंसयति, यतः शर्कराजित्वररसा पृथ्वी कल्पवृक्षाणां फलानि च तेषामाहारतयोपयुज्यन्ते। आह चागमः -

"पुढवी पुप्फफलाहारा, ते णं मणुआ पन्नत्ता।"[2]

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[1] जराप from Skt जरात्व (= वृद्धत्व) in the sense of the Hindi बुढापा

[2] This is part of *sū* 111 of the जम्बूद्वीपप्रज्ञप्ति ed Shāha Naginbhai Ghelābhāi Javeri, Śresthi Devacandra Lālbhāī Jainapustakoddhāre

तत्र च सिंहव्याघ्रसर्पबिडालादयो दुष्टतिर्यंचो ऽपि क्षेत्रस्वाभाव्यान्मिथो हिंस्यहिंसक-भाववर्जिताः प्रतनुकषायतयावतिष्ठन्ते। अतस्तद्भाव-भावितत्वादपि देवगतिमेवाश्नुवते। दंशमशकयूकामत्कुणप्रमुखाः शरीरसंतापकारिणः क्षुद्रजन्तवस्तु मूलतो ऽपि न भवन्ति। कालस्तत्र सुषमदुषमारूप एक एव। तन्मध्ये पञ्चवर्णरत्नमयः सर्वतः सहस्त्रयोजनप्रमाणः पल्याकाराः शब्दापाती वृत्तवैताढ्यपर्वतो, ये ऽमुं रजतमयमभिदधति, तेषां जम्बूद्वीपप्रज्ञप्त्या सह विरोधः। तत्र ह्येवमुक्तं -

"कहि णं भंते हेमवए वासे सद्दावईनामं वट्टवेयड्ढपव्वए पन्नत्ते? गोयमा रोहियाए महानईए, पच्चच्छिमेणं रोहिअंसाए महानए पुरच्छिमेणं हेमवयवासस्स बहुमज्झदेसभागे इत्थणं सद्दावई नामं वट्टवेयड्ढे पव्वए पन्नत्ते, एगं जोयणसहस्सं उड्ढं उच्चत्तेणं, अड्ढाइयाइं जोयणसयाइं उव्वेहेणं, सव्वत्थसमे, पल्लगसंठाणसंथिए, एगं जोयणसहस्सं आयामविक्खंभेणं तिन्नि जोयणसहस्साइं एगं च बावट्ठंजोयणसयं (३१६२) किंचि विसेआहियं परिक्खेवेणं सव्वरयणामए अच्छे इत्यादि।"[1]

Granthānkah 50, Bombay, 1919, p 150 The full sentence reads ते णं भंते मणुया! किमाहारमाहारेंति? गोयमा! पुढविफुप्फफलाहारा ते मणुयगणा पण्णत्ता समणाउसो! छाया ते खलु भदन्त मनुजाः! किमाहारमाहारन्ति गौतम! पृथिवीपुष्पफलाहारास्ते मनुजगणा प्रज्ञप्ता श्रमणायुष्मन्' The quotation also occurs verbatim in the *JDP*, *sū* 22, ed Javeri, p 117 पुढवीफुप्फफलाहारा ते मणुआ पण्णत्ता , with reference to the *Jīvābhigamasūtram* (ed Shāha Naginbhai Ghelābhāi Javeri, 1919) by Śanticandra, commentator on the *JDP*

[1] जम्बूद्वीपप्रज्ञप्ति, सू ७७, ed Shāha Naginbhai Ghelābhāi Javeri, Śresthi Devacandra Lālbhāī Jainapustakoddhāre Granthānkah 50, Bombay, 1919 कहि णं भन्ते! हेमवए वासे सद्दावई णामं वट्टवेअड्ढपव्वए पण्णत्ते? गोयमा! रोहिआए महाणईए पच्चच्छिमेणं रोहिअंसाए महाणईए पुरत्थिमेणं हेमवयवासस्स बहुमज्झदेसभाए एत्थ णं सद्दावए णामं वट्टवेअड्ढपव्वए पण्णत्ते एगं जोअणसहस्सं उद्धं उच्चत्तेणं अड्ढाइज्जाइं जोअणसयाइं उव्वेहेणं सव्वत्थसमे पल्लगसंठाणसंथिए एगं जोअणसहस्सं आयामविक्खंभेणं तिण्णि जोअणसहस्साइं एगं च बावत्थं जोअणसयं किंचिविसेसाहिअं परिक्खेवेणं पण्णत्ते, सव्वरयणामए अच्छे। ... छाया कुत्र ननु भदन्त! हैमवतवर्षे शब्दापाती नाम्ना वृत्तवैताढ्यपर्वत प्रज्ञप्त? गौतम! रोहितामहानद्याः पश्चिमेन

उमास्वातिवाचको ऽप्येवमेवाह तथा च तद्वाक्यं -

"वृत्तो विविधरत्नमयः सर्वतः साहस्रः शब्दापातिगिरिरिति।"[1]

अत एतद्वर्णके यत्क्षेत्रसमासे 'रययमया' इत्युक्तं, तन्न संवादीति[2], किन्तु 'रयणमया' इति संवादी पाठ इति तथा तदुपरि स्वाभिधानदेवभवनं हिमवत्कूटप्रासादसदृशं। तदुत्तरो हैमवतक्षेत्राद् द्विगुणविस्तारो ऽर्जुनमयो योजनशतद्वयोच्चो महाहिमवान्, तत्र बहुमध्ये पद्महृदाद् द्विगुणायामविष्कम्भो महापद्महृदः कृतह्रीदेवीनिवासः। पद्मानि पद्महृदसंख्या(संनिभा)न्यत्र, एतद्दक्षिणतोरणान्निःसृत्य पञ्चकलाधिकानि पञ्चोत्तराणि षोडशयोजनशतानि पर्वतमुल्लंघ्य रोहितादेव्यधिष्ठिते गङ्गाप्रतापकुण्डाद् द्विगुणायामविष्कम्भे दशयोजनोद्वेधे रोहिताप्रतापकुण्डे निपत्य शब्दापातिनं चतुर्थांशेन परिधाय गव्यूतद्वयेनास्पृशन्त्यष्टाविंशत्या नदीसहस्रैः समं रोहितांशासमविस्तारा रोहिता पूर्वोदधिं प्राविशत्। तथोत्तरद्वारान्निर्गत्य प्रवाहे पंचविंशतियोजनायामा मुखे तु दशगुणविस्तारा स्वनाम्नि कुण्डे निपत्य एकयोजनास्पृष्टगन्धापातिका प्रवाहे मुखे च क्रमेणार्द्धपञ्चयोजनोद्वेधा षट्पञ्चाशन्नदीसहस्रसहिता हरिकान्ता पश्चिमोदधिं गता। तस्मिन् पर्वते ऽष्टौ कूटानि, तद्यथा सिद्धायतन १ महाहिमवत् २ हैमवत ३ रोहिता ४ ह्री ५ हरिकान्ता ६ हरित् ७ वैडूर्य ८ नामानि, हिमवत्कूटतुल्यानि स्वनामधेयदैवतानि। तस्मादुत्तरस्यां दिशि हरिवर्षं क्षेत्रं तत्र युगलिनः प्रागुक्तयुगलिकेभ्यो द्विगुणविशेषणाः केवलं कृतचतुःषष्टिदिनापत्यपालनाः षष्ठप्रान्ते विहिताहाराश्च, तस्य बहुमध्यदेशभागे ऽरुणदेववसतिः शब्दापातिविशिष्टो गन्धापाती। कालस्तु तत्र सुषमारूपः सदैव। तदुत्तरो हरिवर्षक्षेत्राद् द्विगुणविस्तारश्चतुःशत-

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रोहिताशा महानद्या· पूर्वेण हैमवतवर्षस्य बहुमध्यदेशभागे तत्र ननु शब्दापाती नाम्ना वृत्तवैताढ्यपर्वत प्रज्ञप्तः, एकं योजनसहस्रम् ऊर्ध्वोच्चत्वेन अर्धतृतीयानि योजनशतानि उद्वेधेन सर्वत्र समः पल्यङ्कसंस्थानसंस्थित· एकं योजनसहस्रम् आयामविष्कम्भाभ्यां त्रीणि योजनसहस्राणि एकं च द्राषष्ट्यधिकं योजनशतं किञ्चिद्विशेषेण परिक्षेपेण प्रज्ञप्तं सर्वात्मना रत्नमय· आच्छ·, Also quoted in the commentary on the बृहत्क्षेत्रसमास, verse 173 (*BKSJ*, p 178)

[1] जम्बूद्वीप्समास of उमास्वाति (*JDSU*, p 8, line 4) The sentence in full reads तन्मध्ये वृत्तो विविधरत्नमय· सर्वतः साहस्र· शब्दापाती गिरि·।

[2] For संवावदीति of Ed I

योजनोच्छ्रयस्तपनीयमयो निषधगिरिः, तदुपरि महापद्माद् द्विगुणायाम विष्कम्भो दशयोजनावगाढः पद्महृदविशिष्टपद्मपूर्णः कृतधृतिदेवीनिवासः तिगिंछिहृदः, तद्दक्षिणदिग्भागे सैककलानि सप्तसहस्राणि चत्वारि शतानि एकविंशानि योजनानां पर्वतमुल्लंघ्य स्वनामकुण्डं मध्येकृत्य हरिकान्तावत् केवलं पूर्वोदधिं गता हरित्सलिला। उत्तरेण शीतोदा निर्गता, तस्याः प्रवाहो जिह्वका च पञ्चाशद्योजनानि, हरिन्नदीकुण्डाद् द्विगुणकुण्डा, निषध १ देवकुरु २ सूर्य ३ सुलस ४ विद्युत्प्रभ ४ हृदान् विभिद्य चतुरशीत्या नदीसहस्रैरन्विता, भद्रशालवन-मध्यप्रवृत्ता, योजनद्वयान्तरे मन्दरमलगन्ती, अपरदिगभिमुखं विद्युत्प्रभविदारिकापरविदेहं द्विधा विधाय एकैकस्माद्विजयादष्टाविंशति नदीसहस्रानुगता, जयन्तद्वारादधो जगतीं विदार्य पञ्चशतयोजनायामा, दशयोजनोद्वेधा, पश्चिमजलधिं (जलधिमधि)गता। तस्मिन् पर्वते नव कूटानि, तद्यथा - सिद्धायतन १ निषध २ हरिवर्ष ३ प्राग्विदेह ४ हरित् ५ धृति ६ शीतोदा ७ अपरविदेह ८ रुचका ९ भिधानानि हिमवत्कूटसदृशानि। निषधादुत्तरो वैडूर्यमयस्तिगिंछि-प्रतिच्छन्दः केशरिहृदमध्यो नीलवान् वर्षधरः, तत्र नव कूटानि, तथाहि - सिद्धायतन १ नील २ प्राग्विदेह ३ शीता ४ कीर्त्ति ५ नारी ६ अपरविदेह ७ रम्यक ८ उपदर्शन ९ कूटाख्यानि निषधकूटमानानि। ततः केसरिहृदाद् दक्षिणदिशि सैककलानि सप्तयोजनसहस्राणि चत्वारि शतान्येकविंशत्यधिकानि पर्वताधित्यकामुल्लंघ्य, स्वनामदैवतकुण्डं मध्येकृत्य, नील १ उत्तरकुरु २ चंद्र ३ एरवत ४ माल्यवत् ५ हृदान् विभिद्य, भद्रशालसत्क [सक्त?[1]]-चतुरशीतिनदीसहस्रपरीता, माल्यवद्विदेहविजय द्वारच्छेदिनी, पूर्वोदधिं गता शीता, शेषं शीतोदावत्। निषधनीलवदन्तरा महाविदेहो लक्षयोजनानि तस्य मध्यदैर्घ्यं विष्कम्भस्तु निषधाद् द्विगुणः। तन्मध्ये सहस्रयोजनावगाढो नवनवतियोजनसहस्रोच्चः भूमितले दशसहस्रविस्तार उपरि सहस्रयोजनायामः रत्नमध्यः स्वर्णमयो मेरुगिरिः। तदुपत्यकायां पूर्वापरयोर्द्वाविंशतियोजनसहस्रायामं उत्तरदक्षिणयोस्तु प्रत्येकं सार्द्धयोजनशतद्वयविस्तारं, नानावृक्षकलितं, भद्रशालवनं। तन्मध्ये मेरुपर्वतात् पञ्चाशता योजनैर्हिमवत्सिद्धायतन-प्रमाणानि चतुर्दिश्यानि

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[1] Also LD2 has the enigmatic स्त्क Maybe it is a wrong reading for सक्त mfn clinging or adhering to, sticking in (with loc or comp), belonging to (with gen)

चत्वारि सिद्धायतनानि। तावत्तैव विदिक्षु पञ्चशत्पञ्चाशद्योजनायामास्तदर्द्धविष्कम्भो दशदशयोजनावगाढाश्चतस्रश्चतस्रो वाप्यः। तन्नामानि यथा - पद्म १ पद्मप्रभा २ कुमुदा ३ कुमुदप्रभा ४, उत्पलगुल्मा १ नलिनी २ उत्पला ३ उत्पलोज्ज्वला ४, भृङ्गा १ भृङ्गनिभा २ अञ्जना ३ कज्जलप्रभा ४, श्रीकन्ता १ श्रीमहिता २ श्रीचंद्रा ३ श्रीनिलयाः ४, पूर्वोत्तरक्रमाद्-वगन्तव्याः, तन्मध्ये प्रासादाः पञ्चशत योजनोच्चास्तदर्द्धविस्ताराः सिंहासनरुचिराश्चत्वारः, तेषु दाक्षिणात्यौ सौधर्मेंद्रस्य, औदीच्यौ त्वीशानेन्द्रस्य। शीताशीतोदयोर्नद्योः कूलद्वये ऽपि द्वौ द्वौ कूटपर्वतौ दिग्गजनामानौ, तन्नामानि शीतानद्या उत्तरदिग्भागाद्दक्षिणावर्त्तनेन गण्यानि, तानि चेमानि पद्मोत्तर १ नील २ सुहस्त ३ अञ्जन ४ कुमुद ५ पलाश ६ अवतंस ७ रोचन ८ इति एते कूटगिरयः स्वनामदेवाः। ततो मेरुमूलादुत्पत्य योजनानां पञ्चशत्या नन्दनं वनं। तत्र दिक्षु चतसृष्वपि हिमवत्कूटसमानि चत्वारि सिद्धायतनानि, विदिक्षु प्राग्वत् प्रासादान्विताः पुष्करिण्यः, तथाहि - नन्दो त्तरा १ नन्दा २ सुनन्दा ३ नन्दिवर्द्धना ४, नन्दिषेणा १ अमोघा २ गोस्तूपा ३ सुदर्श ना ४, भद्रा १ विशाला २ कुमुदा ३ पुंडरीकिणी ४, विजया १ वेजयन्ती २ जयन्ती ३ अपराजिता ४। अस्यां मेखलायामष्टौ दिक्कुमारिणां कूटानि, तथाहि - नन्दन १ मन्दर २ निषध ३ हैमवत ४ रजत ५ रुचक ६ सागरचित्र ७ वज्र ८ नामानि। एतेष्वष्टौ दिक्कुमार्यो ऽवतिष्ठन्ते, ताश्चेमाः - मेघङ्करा १ मेघवती २ सुमेघा ३ मेघमालिनी ४ सुवत्सा ५ वत्समित्रा ६ वारिषेणा ७ बलाहका ८ इति। एता देव्यो जिनजन्मनि मेघवर्षां विदधति। तथेशानकोणे सहस्र-योजनोच्छ्रायविस्तारमुपरिष्टादर्द्धायामं बलकूटं स्वनामदैवतं, तच्च पञ्च-योजनशतानि नन्दनवनाद्बहिर्निःसृतं। उक्तं च -

"नंदणवणरुंभेत्ता, पंचसए जोयणाइं नीसरिउं;
आयासे[1] पंचसए, रुंभेत्ता ठाइ बलकूडे ॥ १ ॥"[2]

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[1] For incorrect आयामे, see note below

[2] बृहत्क्षेत्रसमास, verse 258 (*BKSJ*, p 225)
नंदणवनरुंधित्ता, पंचसए जोयनाइं नीसरिउं।
आयासे पंच सए, रुंभित्ता भाई बलकूडो ॥ १५८ ॥

ततो द्विषष्टिसहस्राणि पञ्चशताधिकानि योजनानामुपरिष्टादारुह्य सौमनसं वनं नन्दनवनसदृशं, केवलं कूटानि तत्र न सन्ति। वाप्यो यथा - सुमनाः १ सौमनसा २ सौमनान्ता ३ मनोरमा ४, उत्तरकुरु १ देवकुरु २ वीरसेना ३ सरस्वती ४, विशाला १ माघभद्रा २ अभयसेना ३ रोहिणी ४, भद्रोत्तरा १ भद्रा २ सुभद्रा ३ भद्रवती ४। सेषं तथैव। ततः षट्त्रिंशत्सहस्राणि योजनानामुपरि गत्वा सौमनसविशिष्टं पण्डकवनं, तद्विस्तारः सहस्रं योजनानि, बहुमध्यदेशभागे चूला चास्य, सा उपर्यधो द्वादशचतुर्योजनायामा चत्वारिंशद्योजनोच्चा वैडूर्यमयी, तस्य उपरि सिद्धायतनं विजयार्द्धसदृशं मध्ये वनं, विदिक्षु षोडश पुष्करिण्यः, तद्यथा - पुण्ड्रा १ पुण्ड्रप्रभा २ सुरक्ता ३ रक्तवती ४, क्षीररसा १ इक्षुरसा २ अमृतरसा ३ वारुणी ४, शंखोत्तरा १ शंखा २ शंखावर्त्ता ३ बलाहका ४, पुष्पोत्तरा १ पुष्पवती २ सुपुष्पा ३ पुष्पमालिनी ४। प्रासादाः सिद्धायतनानि च प्राग्वत्। वनान्ते चतसृषु दिक्षु एकैका जिनाभिषेकशिला, तद्यथा - प्राच्यां पाण्डुशिला १, दक्षिणस्यामतिपाण्डुशिला २, अपाच्यां रक्तशिला ३, उत्तरायामतिरक्तशिला ४ इति। ताश्च सर्वार्द्धचंद्रसंस्थानसंस्थिताः पञ्चयोजनशतायामास्तदर्द्धविस्ताराश्चतुर् योजनोत्सेधा अर्जुनकनकनिर्माणाः, तासु पाण्डुकम्बलारक्तकम्बलयोरुपरि द्वे सिंहासने, शेषयोस्त्वेकैकं, सिंहासनानां च सर्वेषामायामो विष्कम्भश्च पञ्चधनुःशतानि, तदर्द्धं पृथुत्वं प्राच्यापाच्येषु विजयोद्भवा जिना अभिषिच्यन्ते। इतरयोस्तु भरतैरवतोत्पन्नास्तीर्थंकरा इति। तथा चतसृष्वपि मेरोर्विदिक्षु गजदन्ताकारवक्षस्कारनामानः पर्वताः सन्ति। इदमुक्तं भवति, यथा गजस्य दन्ता मूले स्थूलास्ततः क्रमेण हीयमाना यावदन्ते सूक्ष्माः, एवमेते ऽपि, आदौ निषधनीलवन्तौ निकषा चतुर्योजनशतोच्चाः पञ्चयोजनशतविस्ताराः, तत उच्चत्वे क्रमेण वर्द्धमाना विस्तारे तु हीयमानास्तुरगकन्धराकृतयो यावन्मेरुसम(याः?)[1]। पञ्चयोजनशतान्युच्चा अङ्गुलासंख्येयभागविस्तारा भवन्ति। ते चामी - आग्नेय्यां रजतमयः सप्तकूटपरिष्कृतः सौमनसः १ नैऋर्त्यां तपनीयमयो नवकूटान्वितो विद्युत्प्रभः २ वायव्यां हिरण्मयः सप्तकूटो गन्धमादनः ३ एशान्यां वैडूर्यमयो

(नन्दनवन रुध्वा पञ्चशतानि [पञ्चशत] योजनानि निःसृत्य। आकाशे पञ्चशतानि [पञ्चशतं] रुध्वा भाति [तिष्ठति] बलकूटः॥ १५८॥)

[1] In the sense of 'समीपे', Ed1, p 23, note

नवकूटांकितो माल्यवान् ४ प्रत्येकमेतेषां त्रिंशद्योजनसहस्राणि नवोत्तरं शतद्वयं कलाषट्कं चायामः। सर्वेषु प्रथमे प्रथमे कूटे सिद्धायतनं, कूटानि चामूनि हिमवत्कूटप्रमाणानि, एतेषां नामानि मेरुदिग्विभागाद् गणनीयानि, तथाहि - सौमनसे वक्षस्कारगिरौ सिद्धायतन १ सौमनस २ मङ्गलापाति ३ देवकुरु ४ विमल ५ कञ्चन ६ वशिष्टानि ७। पञ्चमषष्ठयोस्तोयधाराविचित्रदेवते। तथा विद्युत्प्रभे - सिद्धायतन १ विद्युत्प्रभ २ देवकुरु ३ पद्म ४ कनक ५ स्वस्तिक ६ शीतोदा ७ सदाजल ८ हरि ९ नामानि, कनकस्वस्तिककूटयोः पुष्पमाल-अनिन्दितदेवते। तथा गन्धमादने - सिद्ध १ गन्धमादन २ गन्धलावत् ३ उत्तरकुरु ४ स्फाटिक ५ लोहित ६ आनन्दानि ७। पञ्चमषष्ठयोर्भोगङ्कराभोगवत्यौ देव्यौ। तथा मालवति - सिद्ध १ माल्यवत् २ उत्तरकुरु ३ कच्छ ४ सागर ५ रजत ६ शीता ७ पूर्णभद्र ८ हरित्सहानि ९, सागर रजतयोस्सुभोगाभोगमालिन्यौ देव्यौ। शेषाणि स्वनामतुल्यदेवतानि। एतेषु हरिस्स[1]हरिकूटे सहस्रयोजनोच्छ्रायायामे उपरिष्टात्तु पञ्चयोजन शतविस्तारे, शेषाणि प्राक्कथितप्रमाणानि। मन्दरगन्धमादननीलवन्माल्यवतां मध्ये उत्तरकुरुक्षेत्रं, तच्चैकादशयोजनसहस्राणि द्विचत्वारिंशान्यष्टौ शतानि च कलाद्वयाधिकानि विस्तीर्णं, तत्र मिथुनधर्माणो युगलिनस्त्रिगव्यूतोच्चा अष्टमभक्तावसान-कृताहारास्त्रिपल्यपरमायुषः षडधिकार्द्धतृतीयशत-पृष्टकरण्डकांकिततनवः सुषमसुषमाकालम-नुभवन्तः कल्पद्रुफलसंतुष्टा एकोनपञ्चाशद्दिनान्यपत्यानि पर्यंते प्रतिपाल्य सुखमृत्यवो देवेषूत्पद्यन्ते। अथ शीतायाः प्राच्यामपाच्यां च नीलवतस्तु याम्यायामष्टौ शतानि चतुस्त्रिंशानि यादृशैः सप्तभिर्योजनं भवति तादृशांश्चतुरो भागांश्चातिक्रम्य द्वौ यमकपर्वतौ, तयोर्मूलविस्तार उच्चत्वं च सहस्रं योजनानि, उपरि तदर्द्धविस्तारः, तयोरुपरि कनकमयौ प्रासादौ, हिमवद्वत् तावति च। दक्षिणदिशि नीलाद्या ह्रदाः। उक्तं च -

"जावइयंमि पमाणंमि, हुंति जमगा नीलवंताओ।
तावइयमंतरं खलु, जमग दहाणं दहाणं च ॥ १ ॥"[2]

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[1] For हरित्स of Ed1

[2] Quotation untraced but also quoted in the commentary on verse 271 of the बृहत्क्षेत्रसमास (*BKSJ* p 265)
जावइयम्मि पमाणम्मि, होंति जमगा नीलवंता उ।

ते च उदग्दक्षिणयोर्दीर्घाः पूर्वापरयोस्तु विस्तीर्णाः पद्महृदप्रमाणाः स्वनामदेवनिवासाः, तेषां प्रागपरयोर्दिशोरेकैकस्य दश दश काञ्चनगिरयः स्वनामदेववसतयः, तेषां उच्चत्वं मूलविस्तारश्च शतं शतं योजनानि, उपरि तु पञ्चाशद्योजनानि, परस्परं शिखरव्यवधानं शतं शतं योजनानां, मूले तु नास्त्यन्तरं। तथा शीतायाः प्राच्यां पञ्चशतयोजनायामविस्तारमभ्यन्तरे द्वादशयोजनपृथुलं क्रमेण हीयमानं यावदन्ते ऽर्द्धयोजनमानं जम्बूनदमयं जम्बूपीठमस्ति, तच्च द्विगव्यूतोच्चया पञ्चधनुःशतविस्तीर्णया पद्मवरवेदिकया परिक्षिप्तं, तस्य चतुसृष्वपि दिक्षु द्विकोशोच्छ्रयाणि तदर्द्धविस्ताराणि ध्वजतोरणवन्दनमालाविभासितानि चत्वारि द्वाराणि। तथा च बहुमध्ये चतुर्योजनोच्छ्रया अष्टयोजनायामा मणिपीठिका, तस्या उपरिष्टाद् जम्बूवृक्षः, स चाष्टयोजनविष्कम्भोच्छ्रयः वज्रमयमूल॰, तस्यावगाहः स्कन्धश्च द्वे योजने, षड्योजनदैर्घ्या॰ शाखास्ताश्च सौवर्णाः, स्कन्धः पत्राणि च वैडूर्यमयानि, प्रवालमयाः पल्लवाः, रत्नमयानि फलानि। प्राच्ये शाले[1] भवनं, तत्र मणिपीठिकायामनादृतदेवस्थानं, शेषेषु प्रासादाः, मध्ये सिद्धायतनं, सर्वाणि विजयार्द्धप्रमाणानि, तत्परिवेष्टने ऽष्टोत्तरं शतं जम्बूनां, परिवारजम्बूसंख्या पद्महृदवत्, तदधिपतिरनादृतो देवः, ततः पञ्चाशतं योजनान्यतिगम्य प्रथमवनखण्डे चतसृषु दिक्षु भवनानि, विदिक्षु चतसृणां पुष्करिणीनां मध्ये प्रासादाः, भवनप्रासादमध्ये ऽष्टौ कूटानि ऋषभकूटप्रमाणानि जम्बूनदानि, तेषु सिद्धायतनानि शालिवनपूर्वोत्तरादिप्रासादेषु सिंहासनानि। मन्दराद्दक्षिणे देवकुरुः। निषधोत्तरौ चित्रविचित्रौ यमकवत्, हृदास्तु निषधादयः, तदपरार्द्धे ग[ा?]रुडावासः शाल्मलितरु॰ जम्बवा सदृशवर्णकः। प्रागपरयोर्द्वात्रिंशद्विजयाः। तथाहि - प्राग्विदेहः शीतया अपरविदेहस्तु शीतोदया द्विधाकृतः। पुनरेकैको विभागश्चतुर्भिर्वक्षस्कारैः तिसृभिस्तिसृभिश्चान्तर्नदीभिरन्तरा निपत्याष्टधा कृतः, ततो ऽष्टभिश्चत्वारो गुणिता जाता यथोक्तसंख्या विजया॰, तथा दाक्षिणात्या गङ्गासिन्धुभ्यां

तावइयमन्तरं खलु, जमग दहाणं दहाणं च ॥ २७१ ॥
(छाया यावति प्रमाणे भवन्ति यमका नीलवन्तादयः। तावति अन्तरं खलु यमकाभ्यां दक्षिण दक्षिण च ॥)

[1] Variant शाख्यायां

नदीभ्यातं, औदीच्यास्तु रक्तारक्तोदाभ्यां विभज्य त्रिधाकृताः। पुनः प्रतिविजयं वैताढ्येन निपत्य षट् खण्डानि कृतानि। उक्तं च -

"विजयं पडिवेयड्ढो, गङ्गासिन्धुसमा डु डुन्नि[1] नई।
तेहिं कया छखंडा, विदेह बत्तीस विजयाणं॥ १॥"[2]

तत्रैकस्य विजयस्यायामः षोडशयोजनसहस्राणि द्विचत्वारिंशान्यष्टौ शतानि कलाद्वयाधिकानि, तथा विस्तारो द्वात्रिंशतिशतानि त्रयोदशोत्तराण्यर्द्धगव्यूतानि निषधनीलवतोर्नितम्बे प्रतिविजयमेकैकमृषभकूटं, शीताशीतोदयोर्गङ्गा-सिन्धुसङ्गमे क्रमेण मागधप्रभासौ तीर्थे, वरदामतीर्थं तु तयोर्बहुमध्यदेशभाग इति। इह भद्रशालमुखवनयोर्मध्ये चत्वारो वक्षस्कारास्तदन्तरे तिस्रो नद्यः, तासामन्तराले ऽष्टौ विजयाः, सर्वे ऽपि चतुर्भिर्गुणिता जातान्यष्टौ वनानि, षोडश वक्षस्काराः, द्वादशान्तर्नद्यो, द्वात्रिंशद्विजयाः। प्रतिविजयं च द्वे द्वे महानद्यौ, निषधसविधवर्तिकुण्डाद्विनिर्गते गङ्गासिन्धुनाम्न्यौ, केवलमौदीच्येषु षोडशसु विजयेषु माल्य(नील?)[3]वदुपकण्ठस्थितकुण्डान्निःसृते नामतो रक्तारक्तवत्यौ विद्येते। तत्र वक्षस्काराणां नामानि यथा - चित्र १ पद्म २ नलिन ३ एकशैलाः ४, त्रिकूट १ वैश्रमण २ सुदर्शन ३ अञ्जनाः ४, अङ्कवत् १ पद्मवत् २ आशीविष ३ सुखावहाः ४, चन्द्र १ सूर्य २ नाग ३ देवगिरयः ४ इति। प्रतिवक्षस्कारं चत्वारि चत्वारि कूटानि सिद्धायतन १ स्वनाम २ पूर्वविजय ३ अपरविजयाख्यानि। तथान्तर्नद्यः कुण्डनिर्गमाः कुण्डमध्यद्वीपाः स्वनामदेवीवसतयः शीताशीतोदानुगामिन्यः प्रत्येकं पञ्चविंशत्यधिकशत-योजनविस्तारा दशगव्यूतावगाहाः, ताश्च द्वादश नामतो यथा - ग्राह[ा]वती १ ह्रद[ा]वती २ वेगवती ३, तप्तजला १ मत्तजला २ उन्मत्तजलाः ३, क्षीरोदा १ सिंहस्रोता २ ऽन्तर्वाहिन्यः ३, ऊर्मिमालिनी १ गम्भीरमालिनी २ फेनमालिन्य ३ इति। विजया यथा - कच्छ १ सुकच्छ २ महाकच्छ ३ कच्छवत् ४ आवर्त ५ मङ्गलावर्त ६ पुष्कर ७ पुष्करवन्तः ८, वच्छ १ सुवच्छ २ महावच्छ ३ वच्छवत् ४ रम्य ५ रम्यक ६ रमणीय ७ मङ्गलवन्तः ८, पद्म १ सुपद्म २ महापद्म ३ पद्मवत् ४ शङ्ख ५ कुमुद ६ नलिनि ७ सलिलवन्तः ८, वप्र १ सुवप्र २ महावप्र ३

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[1] For दु दुन्नि

[2] छाया विजय प्रति वैताढ्यो गङ्गासिन्धुसमे द्वे द्वे नद्यौ। ताभ्या कृताः षट्खण्डा विदेहे द्वात्रिंशद्विजयाणाम्॥ Origin of quotation untraced

[3] In this context, माल्यवत must be a mistake

वप्रवत् ४ वल्गु ५ सुवल्गु ६ गण्डिल ७ गण्डिलवन्तः ८, गिरिभिर्नदीभिश्च विभक्ताः। प्रतिविजयं चैकैका नगरी, तद्यथा - क्षेमा १ क्षेमपुरी २ अरिष्टा ३ अरिष्टवती ४ खड्गी ५ अञ्जूषा ६ औषधी ७ पुण्डरीकिण्यः ८, सुषीमा १ कुण्डला २ अपराजिता ३ प्रभाकरी ४ अङ्कवती ५ पद्मावती ६ शुभा ७ रत्नसञ्चयाः ८, अश्वपुरी १ सिंहपुरी २ महापुरी ३ विजयपुरी ४ राज्या ५ विराज्या ६ अशोका ७ वीतशोका ८, विजया १ वैजयन्ती २ जयन्ती ३ अपराजिता ४ चक्रपुरी ५ खड्गपुरी ६ अवध्या ७ अयोध्या ८, एताः सर्वाः पुर्यो भरतायोध्याप्रतिकृतय इति। इह वक्षस्कारान्तर्नदीविजयपुरीणां सर्वेषां गणनाक्रमो माल्यवद्वक्षस्कारात्-वगन्तव्यः। तथा विजयादीनां वैताढ्येषु प्रत्येकं पार्श्वद्वये ऽपि पञ्चपञ्चाशत्पञ्चपञ्चाशन्नगराणि सन्ति, यतो नितम्बद्वयमपि समानदैर्घ्यं, भरतैरावतयोस्तु धनुष्पृष्ठाकारत्वान्मध्यबाह्ययोः पार्श्वयोर्महदन्तरमतः तत्रैकस्यां दिशि पञ्चाशदन्यस्यां तु षष्टिः सजनपदानि पुराणीति। नीलवतः परतो रम्यकं क्षेत्रं हरिवर्षवत् केवलं, नाम्ना माल्यवानिह वृत्तवैताढ्यः, ततः परो महाहिमवत्प्रतिच्छायो रुक्मी शैलः, तदुपरि बुद्धिदेवीनिवासो महापद्मप्रतिरूपो महापुण्डरीको ह्रदः, कूटान्यष्टावत्र तानि चामूनि सिद्ध १ रुक्म २ रम्यक ३ नरकान्त ४ बुद्धि ५ रौप्य ६ हैरण्यवत ७ मणिकाञ्चन ८ नामानि। तत्र दक्षिणानरकान्तापूर्वगाहरिकान्तावत्, रूप्यकूलोत्तराऽपरदिग्गामिनी रोहितावत्। तदन्तरं हैरण्यवतक्षेत्रं हैमवतप्रख्यं नवरं तन्मध्ये नामतो विकटापाती वृत्तवैताढ्यः प्रभासदेवाधिवासः, किं च सर्वे ऽपि वृत्तवैताढ्या एकप्रमाणवर्णाः। तदुपरि स्वर्णमयः शिखरिवर्षधर लक्ष्मीनिवासः पद्मविशिष्टः पुण्डरीको ह्रदस् तत्र, तस्माद् दक्षिणां दिशमाश्रित्य रोहितांशासदृशी सुवर्णकूला, रक्तारक्तवत्यौ तूत्तरगे गङ्गासिन्धू इव प्रमाणतः। तदुपरिष्टाच्चैकादशकूटानि, तद्यथा - सिद्धायतन १ शिखरि २ हैरण्यवत ३ सुरादेवी ४ रक्ता ५ लक्ष्मी ६ सुवर्णा ७ रक्तोदा ८ गन्धापाति ९ एरवत १० तिगिंछि ११ संज्ञानि हिमवतकूटसदृंशि। सर्वक्षेत्राणामुत्तरदिगवस्थितं भरतप्रतिकलमैरवतं, वैताढ्यस्तु व्यत्ययनगरसंख्य इति। तथाऽस्माज्जम्बूद्वीपादसंख्येषु द्वीपसमुद्रेष्वतिक्रान्तेषु कश्चिद् जम्बूद्वीपाभिधानो द्वीपो ऽस्ति, तस्मिन् सर्वे विजयादिद्वारवर्षधरपर्वतकूट-नदीह्रदवृक्षविजयाद्यधिष्ठातॄणां देवानां राजधान्यः सन्ति। उक्तं च जम्बूद्वीपप्रज्ञप्तौ -

"रायहाणीओ जंबूदीवे मंदरस्स पव्वयस्स दाहिणेणं तिरियमसंखिज्जे दीवसमुद्दे वीइवइत्ता अन्नंमि जंबूदीवे बारसजोयणसहस्साइं उगाहेत्ता इत्थणं रायहाणीओ भाणियव्वाओ।"[1]

तासां विशेषवर्णनं क्षेत्रसमासबृहद्वृत्तेरवसेयमिति समस्तप्रकरणसमुदायार्थः [॥ ११, १२ ॥]

***bharahāı*^*ıtı* - *varsānı ksetrānı manusya-nıvāsa-sthānānīty arthah, tānı kıyat samkhyānı? kım nāmānı ca bhavantı ıty āha,* ***satta*^*ıtı sapta-samkhyānı nāmatas tu bharatādīnı, ādı-śabdād dhemavata-harıvarsa-mahāvıdeha-ramyaka- haıranyaka ^aıravatānām grahah, tathā varsa-śabdo na-pumsaka-lıngah pumstve prayukto 'pı prākrtatvāt na dosāya, 'lıngam vyabhıcāry apı' ıtı vacanāt, amūnı ca sarva-ksetrānı svādhısthātr-daıvata-samāna-nāmānı tathā hı bharatādhıpatır yo yo deva utpadyate tam tam tat-sāmānıkādyā devā 'bharata' ıty āhrayantı, tatas tan-nāmnā tad-adhısthıtam ksetram apı 'bharatam' ıtı kathyate tathā ca^āgamah*

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[1] जम्बूद्वीपप्रज्ञप्ति, सू १४ (ed Javeri, 1920, p 82) छाया राजधानी जम्बूद्वीपे मन्दरस्य पर्वतस्य दक्षिणेन तिर्यकसख्येये द्वीपसमुद्रे व्यतिक्रम्य अन्यस्मिन्न् जम्बूद्वीपे द्वादशयोजनसहस्राणि अवगाह्य अत्र ननु राजधानी भणितव्या The sentence replenished is कहि ण भते! दाहिणड्ढभरहकूडस्स देवस्स दाहिणड्ढ[भरह]। णाम रायहाणी पण्णत्ता?, गो ! मदरस्स पव्वतस्स दक्खिणेण तिरियमसखेज्जदीवसमुद्दे वीईवइत्ता अयण्णं जबुद्दीवे दीवे दक्खिणेण बारस जोयणसहस्साइ ओगाहित्ता एत्थ ण दाहिणड्ढभरहकूडस्स देवस्स दाहिणड्ढभरहा णामं रायहाणी भणिअव्वा छाया कुत्र ननु भन्ते! दक्षिणार्धभरतकूटस्य देवस्य दक्षिणार्धा नाम्ना रजधानी प्रज्ञप्ता?, गौतम! मन्दरस्य पर्वतस्य दक्षिणेन तिर्यकसख्येयद्वीपसमुद्रे व्यतिक्रम्य अन्यस्मिन्न् जम्बूद्वीपे द्वीपे दक्षिणेन द्वादशयोजनसहस्राणि अवगाह्य अत्र ननु दक्षिणार्धभरतकूटस्य देवस्य दक्षिणार्धभरता नाम्ना राजधानी भणितव्या

> ***"se keṇaṭṭheṇaṃ bhaṃte, bharahe vāse iti? goyamā, bharahe deve mahaḍḍhīe mahajjue jāva paliovamaṭṭhiie parivasai, se eeṇaṭṭheṇaṃ goyamā evaṃ vuccaï bharahe vāse"***[1]

iti evam haimavatādisv api bhāvanīyam iti samkṣepārthah vistarārthas tv ayam - sarva-dvīpa-samudrānām madhye paripūrna-candra-mandala-samsthānah sarvato laksa-yojana-māno jambūdvīpo 'sti, sa caikayā vajra-mayyāṣṭa-yojanocchrayayā mūla-madhyoparitana-vibhāgesu kramena dvādaśāsta-catur-yojana-vistārayā vedikayā sarvato vestito 'sti yad āgamah

> ***"se ṇaṃ jaṃbūddīve egā jagaīe, savvao samaṃtā saparikkhitte sā ṇaṃ jagaī aṭṭha-joaṇāiṃ uḍḍhaṃ uccatteṇaṃ, mūle bārasa-joyaṇāiṃ vikkhaṃbheṇaṃ, majjhe aṭṭha-joaṇāim vikkhaṃbheṇaṃ, uvariṃ cattāri joaṇāiṃ vikkhaṃbheṇaṃ, mūle vitthinnā, majjhe saṃkhittā, uvariṃ taṇuā, gopuccha-saṃṭhāṇa-saṃṭhiyā, savva-vairā-mayā acchā saṇhā, jāp(v?)a vaḍirūvā"***[2]

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[1] Quotation untraced Chāyā *sa kenārthena bhadanta, bharato varsa iti? gautama, bharato devo maha-rddhiko mahā-dyuto yāvat palyopama-sthitikah parivasati, sa etenārthena, gautama, evam ucyate bharato varsah*

[2] Part of *sū* 124 of the *Jīvājīvābhigamasūtra* as published by Shāha Naginbhai Ghelābhāi Javeri, Śresthi Devacandra Lālbhāī Jainapustakoddhāre granthānkah 50, Bombay, 1919 (.. ***jaṃbuddīve) .. se ṇaṃ ekkāe jagatīe savvato samaṃtā saṃparikkhitte sā ṇaṃ jagatī aṭṭha joyanāiṃ uḍḍham uccatteṇaṃ, mūle bārasa joyaṇāim vikkhaṃbhenam, majjhe aṭṭha joyaṇāiṃ vikkhaṃbheṇaṃ, uppiṃ cattāri joyanāiṃ vikkhaṃbheṇaṃ, mūle vicciṇṇā, majjhe saṃkhittā, uppim taṇuyā, gopuccha-saṃthāna-saṃṭhitā, savva-vairā-maī acchā saṇha . (jāva) ... paḍirūve*** Chāyā (*jambūdvīpah) sā khalu ekayā*

iti tasyāś coparistād ardha-yojanoccah pañca-dhanuh-śata-vistīrṇo gavākṣa-katakaḥ, tathā tasyā eva bahu-deśa-madhya-bhāge gavākṣa-kataka-pramānocchrāya-dairghyā parikṣepeṇa jagatī-samānā nānā-ratna-nirmānā, vividha-padma-maṇḍitā, padma-vara-vedikāsti yad uktam Rājapraśnīyopānge -

"se keṇaṭṭheṇaṃ bhaṃte! evaṃ vuccai, paüma-vara-veiyā? goyamā paüma-vara-veiyā ṇaṃ tattha tattha dese tahiṃ tahiṃ veiyāsu, veiyā-bāhāsu ya, veiyā-phalaesu ya, veiyā-puḍaṃtaresu ya, khaṃbhesu, khaṃbha-bāhāsu, khaṃbha-phalaesu, khaṃbha-puḍaṃtaresu, sūīsu, sūī-muhesu, sūī-phalaesu, sūī-puḍaṃtaresu, pakkhesu, pakkha-bāhāsu, pakkha-phalaesu, pakkha-puḍaṃtaresu, bahuyāiṃ, paümāiṃ, kumuyāiṃ, naliṇāiṃ, subhagāiṃ, sogaṃdhiyāiṃ, puṃḍarīyāiṃ, saya-vattāiṃ, sahassa-vattāiṃ, savva-rayaṇā-mayāiṃ, acchāiṃ, paḍirūvāiṃ, mahayāvāsikkayachattasamāṇāiṃ, paṇṇattāiṃ, samaṇāuso, se eṇam aṭṭheṇaṃ goyamā, evaṃ vuccai pauma-vara-veiyā"[1]

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jagatyā sarvatah samantāt samparikṣiptah sā khalu jagaty aṣṭa-yojanāny ūrdhvam uccatvena, mūle dvādaśa-yojanāni viṣkambhena, madhye 'ṣṭa-yojanani viskambhena, upari cattvāri yojanāni viskambhena, mūle vistīrnā, madhye samksiptā, upari tanukā, gopuccha-samsthāna-samsthitā, sarva-vajra-mayy acchā ślaksnā, (yāvat) pratirūpah The same, in a very similar wording, can be found in the *Jambūdvīpaprajñapti* as published by Shāha Naginbhai Ghelābhāi Javeri, Śresthi Devacandra Lālbhāī Jainapustakoddhāre granthānkah 52, Bombay, 1920, *sū* 4, p 19

[1] *Rājapraśnīyasūtra*, Jaina-Śāstroddhāra-Samiti ed (with Skt commentary by Pūjyaśrī Ghāsīlālji and with Hindi and Gujaratī translation), Rajkot, 1965, Vol I, *sū* 70, p 459 ***se keṇaṭṭheṇaṃ bhaṃte! evam vuccai-paumavaraveiyā? goyamā!***

iti tasyāḥ pārśva-dvaye 'pi dvau vana-khaṇḍau vedikā-māna-dairghyau vidyete, navaraṃ vistāreṇābhyantaraḥ sārdha-dhanuḥ-śata-dvayono-yojana-yugma-pramāṇo, bāhyas tu vana-khando 'rdhāstama-dhanuh-śata-hīna-yojana-yugma-māno, yatas tatrānyāny apy abhyantarāt vana-khandād adhikāni pañca-dhanuh-śatāni jāla-kaṭakenāvaruddhāni, param śrī-malayagiri-pādair naitad vivaksitam, dvayor api vana-khandayor ekam eva mānam uktam, tattvaṃ tu bahu-śrutā vidanti tasyām ca vedikāyām meru-parvatāt pañca-catvārimśad-yojanasahasrāni daksinasyām diśy atigatya asta-

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paumavaraveiyāeṇaṃ tattha tattha tahiṃ tahi dese veiyāsu ya veiyāphalaesu ya veiyāpudamtaresu ya khaṃbhesu ya khaṃbhabāhāsu ya khambhasīsesu khaṃbhapuḍaṃtaresu sūīsu sūī-mukhesu sūīphalaesu sūīpudaṃtaresu pakkhesu pakkhabāhāsu pakkhaperamtesu pakkhapudamtaresu bahuyāim uppalāim paümāim kumuyāim, nalināim subhagāiṃ, sogaṃdhiyāi puṃḍarīyāiṃ mahāpuṃḍarīyāiṃ sayavattāim sahassavattāiṃ savvarayanāmayāiṃ, acchāim jāva padirūvāim mahayāvāsikkachattasamāṇāiṃ paṇṇattāim samanāuso! se eeṇam aṭṭheṇaṃ goyamā! paumavaraveiyā-pauma-vara-veiyā Chāyā *atha kenārthena bhadanta! evam ucyate padma-vara-vedikā padma-vara-vedikā? gautama! padma-vara-vedikāyāh khalu tatra tatra tasmin tasmin deśe vedikāsu vedikā-bāhusu ca vedikā-phalakesu ca vedikā-putāntaresu ca stambhesu ca stambha-bāhusu ca stambha-śirassu stambha-putāntaresu sūcisu sūcī-mukhesu sūcī-putāntaresu paksesu paksa-bāhusu paksa-paryantesu paksa-putāntaresu bahukāni utpalāni padmāni kumudāni nalināni subhagāni saugandhikāni pundarīkāni mahā-pundarīkāni śata-patrāni sahasra-patrāni sarva-ratna-mayāni acchāni yāvat pratirūpāni mahā-vārsika-chattra-samānāni prajñaptāni śramanāyusman tat etenārthena gautama evam ucyate padma-vara-vedikā padma-vara-vedikā* The same is found in the *Jīvājīvābhigama, sū* 125 (pub by Shāha Naginbhai Ghelābhāi Javeri, Bombay, 1919, p 179)

yojanocchrāyam catur-yojana-vistāram pratyekam ekaika-krośa-vistārayā dvāra-śākhayā kalitam, tatah sāmastyena sārdha-yojana-catustaya-vistāram vaidūrya-mayābhyām kapātābhyām vajra-mayyā paridhiyā nirjatitam, aneka-sāmānika- surādi- devāgra- mahisy- ādi- devī- krta- sevārdha-palyopamāyur-vaijayanta- devādhisthitam ve(vai?) jayantābhidhānam dvāram asti tathā amuto dvārāt udīcyām himavantam pūrvāparayos tu lavanodanvantam yāvad gatam bharata-nāmakam vijaya-ksetram tac ca bahu-madhya-deśa-bhāge pūrvāparayor lavana-samudra-prāptena pañcāśad-yojana-vistīrnena tad-ardhoccena rajata-mayena vaitādhya-parvatena dvidhā krtam, tena daksina-bharatārdham uttara-bharatārdham ceti bhanyate himavat-parvatordhva-tala-sthitāt padma hradān nirgatābhyām prathamam pūrvāparayor gatvā sva-svanāma-dheya-kūtād āvrtya daksinām diśam anuśritya vijayādhya-parvatam vibhidya daksina-lavanodadhim pravistābhyām gangā-sindhubhyām tac ca krta-sat-khandam, tatra ca prāni-prāna-vyaparopana-pravanāntah-karana-mleccha-vyāptatvād anāryāni pañca khandāni ekam ca vaitādhyāt daksinasyām diśi ekādaśa-kalādhikam caturdaśottaram yojana-śatam atigatya nava-yojana-vistīrnayā dvādaśa-yojana-dīrghayā ayodhyayā nagaryā virājitam, gangā-sindhu-vaitādhya-daksina-samudrānām madhya-sthitam jina-cakry-ardha-cakri-pramukhottama-purusādhyāsitam āryam uktam ca -

"āryāvarto janma-bhūmir jina-cakry-ardha-cakrinām"[1]

iti tathā vaitādhye 'pācyām tamisrā guhāsti, sā ca dvādaśa-yojanāyāmā pañcāśad-yojana-dairghyā krta-krtamāla-deva-

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[1] Quotation untraced

nıvāsā ve(aı?)jayanta-samāna-dvārā, tasyāś ca bahu-madhya-deśe dvı-yojanāntarāle pratyekam trı-yojana-vıstāre unmagnajalā-nımagnajale nadyau stah evam prācyām nṛtta-māla-devādhısthıtā khanda-prapāta-guhā tasya ca gırer mūlād daśa-yojanāny utplutya vedıkā-vana-khanda-mandıtam parvata-pramāna-daırgham pratyekaṃ daśa-daśa-yojana-vıstāram vıdyādhara-nagara-śrenı-dvayam vidyate, kıñca daksına-dıg-vartınyām śrenau suprajo(a?)bhır jana-padaır vırājıtānı rathanūpuracakravāla-purahsarānı pañcāśad-vıdyādhara-nagarānı, uttara-śrenau tu gaganavallabhādīnı sastıh purānı, tesu dharanendra-prakāśıtāstācatvārımśat-sahasra- mahāvıdyā- prasādopanata- prakamra- samasta-manorathātıthı-padārtha-samāsādıta-paramānanda-samdohā, gagana-gamana-sāmarthya-samanvıtā vıdyādharāh sukham āsate punar daśa-yojanāny uparıstād āruhya vıdyādhara-śrenı-samāvısamonnata-bhūmır ındrābhıyogıka-deva-krta-nıvāsā śrenı-dvayī samastı tato 'pı pañcasu yojanesūparı daśa-yojanānı vıstīrnam, vedıkā-vana-khanda-manoharam, analpa-kalpavāsı-deva-krīdā-yogyam sthānam āste tatra sa-pāda-śata-yojanocchrayānı tāvan mūla-vıstārānı uparıstāt sārdha-dvādaśa-krośāyāmānı nava kūtānı tathā hı, sıddhāyatana 1 daksınārdhabharata 2 khandaprapāta 3 manıbhadra 4 vıjayādhya 5 pūrnabhadra 6 tamısrāguha 7 uttarārdhabharata 8 vaıśramana 9 nāmānı, tesu mānıbhadra-vıjayādhya-pūrnabhadra-kūtānı hıranya-mayāny, aparānı sat-ratna-mayānı, prathame pūrva-dıg-vartını kūte krośa-daırghyam krośārdha-vıstīrnam catvārımśad-argala-caturdaśa-dhanuh-śatocchrāyam sıddhāyatanam, tasmın pañca-dhanuh-śatoccānı tad-ardha-vıstārānı trīnı dvārānı tısrsu dıksu tad yathā - prācyām prathamam dvāram, dvıtīyam daksınasyāṃ, tṛtīyam udīcyāṃ, pratīcyām tu na kıñcıd ıtı. kım

ca sarvesu siddhāyatanesu prāsādesu ca jambūdvīpa-madhye 'yam eva dvāra-dig-vibhāgah, tasya hi bahu-madhya-deśe krośa-caturthāmśāyāma-viskambhā tad-ardha-prthulā mani-pīthikā, tasyā upari pañca-dhanuh-śatāyāma-vistāras tad-adhikocchrāyo devacchandakah, tatrāstottaram śatam pratimāh, tā hi jaghanyatah sapta-hasta-pramānā utkarsatah pañca-dhanuh-śatoccā rsabha-vardhamāna-candrānana-vārisenākhyāh santi pūrna-kalaśa-nāga-danta-śāla-bhañjikā-jālakatakādi-racanā-viśesāh sarva-caityesu jñeyāh tatah param bharatārdha-kūtam, tatra bharata-devasya siddhāyatana-pramānah prāsādah, khandaprapāta-tamisrāguhayor nrtamāla-krtamālau devau, anyesu pañcasu sva-nāmāno devāh prāsādesu vilasanti tathā himavan-nitambe daksina-diśi mūle dvādaśa yojanāni upari catvāri vistīrno 'sta-yojanocchraya rsabha-deva-nivāso ratna-maya rsabha-kūta-nāmā parvato 'sti sa ca 'bhūmikūta' iti iha prakarane prasiddhaś, cakrī sat-khandām vasundharām vijityāsmin sva-nāma likhati bharatam uttarena pūrvāparayor lavana-samudram prāpto bharatād dvi-guna-vistāro yojana-śatocchrayo hema-mayo himavān varsa-dharah, tad-upari bahu-madhya-deśa-bhāgo yojana-sahasra-dairghyas tad-ardha-vistaro daśa-yojanāvagādho jala-pūrnah padma-hradah, tasya rajata-mayam kūlam, vajra-maya-pāsānāś catur-diśi mani-sopānāh, tan-madhye yojanāyāma-vistāram ardha-yojana-pindam daśa-yojanocca-nālam gavyūta-dvayam jalād upari sthitam padmam vidyate, vajra-mayam tasya mūlam arista-mayah kandah, vaidūrya-mayo nālah bāhya-patrāni ca, madhyāni tu jambū-nada-mayāni, kanaka-mayī karnikā, svarna-mayāni kesarāni, vividha-mani-mayam puskaram, sā ca karnikā dvi-gavyūta-pramānā prthulā tv ekam gavyūtam, tasyā upari pīthikā-devacchandakādi-yutam śrī-

devī-bhavanam, etādṛśenārdha-pramānena kamalānām aṣṭa-śatena vrtam, tatra śrī-devyā ābharanāni, tad-bāhyesu vāyavy-audīcyaiśānesu dig-bhāgesu catvāri kamala-sahasrāni 4000, tesu tāvantam eva sāmānikā devā devyo vā pūrvasyām diśi catursu padmesu catasrnām mahāmantri-sadrśīnām sthānāni, āgneyyām astasu padma-sahasresu śrī-devyā abhyantarāyām parsadi devānām astau sahasrāh 8000, daksiṇasyāṃ diśi daśasu padma-sahasresu 10000, tāvanta eva madhya-parsadi mitrasthānīyā devāh, nairrtyām dvādaśasu padma-sahasresu 12000, tāvanta eva kimkara-sthānīyāh surāh bāhya-parsadi. paścimāyām saptasu padmesu saptānām anīkādhipatīnām āśrayāh, tathā catasrsu diksu pūrvādikāsu sodaśasu padma-sahasresu - 16000 - ātma-raksaka-devānām sthānāni, etad vestanaka-trayam madhyam apare 'pi bāhyās trayah parirayāh, tesv abhyantare pariksepe dvātrimśal-laksāni 3200000, madhyame catvārimśac-chata-sahasrāni 4000000, astācatvārimśal-laksāni 4800000 padmānām bāhye bhavanti evam sarvāgrena ekā kotī, vimśati-laksāni, pañcāśat-sahasrāni, vimśaty-adhikam ekam śatam ca 12050120 padma-hrade padmāni mahā-padmādisv apy esaiva kamalānām samkhyeti. tasmāt tu hradāt pūrva-dvāra-toranāt pañca-yojana-śatāni pūrvasyām pūrvatopari gatvā gangāvarta-kūtād āvartya daksiṇābhimukham pañca-yojana-śatāni, trayovimśāni sādhikādhyusta-kalā-yutāny atikramya dvi-gavyūta-dīrghān makara-mukhān nihsrtya gangā-prapāta-kunḍe nipatati tac ca kundam sasti-yojanāyāma-vistāram uparistāt, adhas tu daśa-yojana-nyūnam daśa-yojanāvagādham vajra-maya-talam tri-dvāra-torana-sopānādi-yutam, tan-madhye gangā-dvīpo 'sta-yojanāyāma-viṣkambho gavyūta-dvayam jalād upari gatah, tan-madhye bhavanam, tatra pīthikāyām gangā-devyāh śayyeti tato dakṣina-toranād vinirgatya vijayādhya-parvatam

jagatīm ca vibhidya catur-daśa-nadī-sahasra-parītā jaladhim praviśesa gangā tasyā hradād vinirgame makara-mukhe kundāt pravāhe ca sa-krośāni sat yojanāni vistārah krośārdham udvedhah[1] *mukha-prastārah pravāhād daśa-gunah uktaṃ ca*

"jo jīse vitthāro salilāe hoi āḍhavaṃtīe;
so dasahiṃ paḍipunno muha-vitthāro muṇeyavvo. I"[2]

udvedhas tu sarvatra prastārāt pañcāśattamo bhāgah yata uktam

"jo jattha u vitthāro, salilāe hoi jaṃbudīvaṃmi;
pannāsaimaṃ bhāgaṃ, tass' uvvehaṃ viyāṇāhi. I"[3]

tathāsyā api dve tate vedikā-vana-khanda-vatī, na caitad yādrcchikam yad āgamah -

"gaṃgā ṇaṃ mahānai(ī?) ubhao [...] pāsehiṃ dohi ya pauma-vara-veiyāhiṃ dohi ya vaṇa-saṃḍehiṃ saṃparikhittā."[4]

evam paścima-torana-dvārān nirgatā sindhv-āvarta-kūtād āvartya vivrta-mukhākārān nālān nipatya sindhu-devī-nivāsam kundam madhye-krtva tathaiva jaladhim gatā sindhu-nadī

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[1] The word *udvedha* derives from *ud* + *vyadh* (from whence *udviddha* 'tossed upwards, high') Hence *udvedha* is used in the sense of 'height'

[2] *BKSJ*, verse 227, p 225
yo yasyā vistārah salilāyā bhavaty ārabhamānāyāh,
sa daśabhih pratyutpanno mukha-vistāro jñātavyah

[3] *BKSJ*, verse 227, p 225
yo yatra tu vistārah salilāyā bhavati jambūdvīpe,
pañcāsattamam bhāgam tasyodvedham vijānīhi

[4] Quotation untraced Chāyā *gangā nanu mahā-nady ubhayah [ ] pārśvair dve ca padma-vara-vedikābhir dve ca vana-samdehaih samparikṣiptā*

tathottara-toranād vinirgatā gangā-dviguna-māna-parivārā sva-nāma-kunde nipatya śabdāpātinam gavyūta-dvayenāsprśantī haimavatam ksetram madhye-krtyāparodadhim gatā rohitāmśā himavati sarva-ratna-mayāny ekādaśa kūtāni tad yathā siddhāyatana 1 ksullahimavat 2 bharata 3 ilā 4 gangā 5 śrī 6 rohitāmśā 7 sindhu 8 surā(-devī) 9 haimavata 10 vaiśramanākhyāni 11 tesām mūla-vistāra uccatvam ca pañca-yojana-śatāni, śikhara-vistāras tu tad-ardha-mānah, prathama-kūte siddhāyatanam pañcāśad-yojanāni dīrgham tad-ardhaṃ prthulam sat-trimśad-yojanocchrayam, tasmin trīni dvārāni, tesām āyāmo 'stau yojanāni, tad-ardham viskambhah, asta-yojanāyāma-viskambhā tasya madhye mani-pīthikā, sā ca catvāri yojanāni prthulā, tad-upari devaccandakas tat-pramānah āyāmocchrāyābhām kiñcid adhikah tatra pratimā yathā vaitādhyādya-kūte proktāh śesesu daśasu kūtesu sārdha-dvāsasti-yojanocchrāyāh sa-krośaika-trimśad-yojana-vistārāh simhāsanādi-yuktāh prāsādāh santi himavan-mahāhimavator antarāle bharatāc catur-guna-vistāram pūrvāparayor lavana-samudram prāptam sva-nāma-devādhisthāyakam daśa-vidha-kalpa-pādapa-prabhāvo-padhaukitābhilasitāhāra-nepathya-bharana-śayanīyāvāsādi-lālita-vapurbhir yugalikair virājitam haimavata-nāmakam ksetram asti tatra te yugala-dharminaś catuh-sasti-prstha-karanda-bhrājitam eka-gavyūtoccam caturtha-bhaktānte krtamano 'bhilasitāhāram roga-jarā(pa?)-mrtyu-duhkha-daurmanasyādi-rahitam eka-palyopamāyur deham dadhānāh, paryante ekonāśīti-dināny apatyāni pālayitvā svasya sama-sthitisv alpa-sthitisu vā devesūtpadyante atra ca kecid etesām canaka-badarāmalaka-pramitam āhāram eka-dvi-tri-gavyūta-pramāna-śarīrāṇām kramena, apare cāstā-daśa-vyañjanākulām rasavatīm

bhojanatayābhidadhati tan na sa-karnānām karṇam avatamsayati, yatah śarkarā-jitvara-rasā prthvī kalpa-vrksānām phalāni ca tesām āhāratayopayujyante āha ca^āgamah

"***puḍhavī puppha-phalāhārā, te ṇaṃ maṇuā pannattā.***"[1]

tatra ca simha-vyāghra-sarpa-bidālādayo dusta-tiryañco 'pi ksetra-svābhāvyān mitho-himsya-himsaka-bhāva-varjitāh pratanu-kasāyatayāvatisthante atas tad-bhāva-bhāvitatvād api deva-gatim evāśnuvate damśa-maśaka-yūkā-matkuna-pramukhāh śarīra-samtāpa-kārinah ksudra-jantavas tu mūlato 'pi na bhavanti kālas tatra susama-dusamā-rūpa eka eva tan-madhye pañca-varna-ratna-mayah sarvatah sahasra-yojana-pramānah palyākārāh śabdāpātī vrtta-vaitādhya-parvatah, ye 'mum rajata-mayam abhidadhati, tesām jambūdvīpa-prajñaptyā saha virodhah tatra hy evam uktam

"***kahi ṇaṃ bhaṃte hemavae vāse saddāvaī nāmaṃ vaṭṭa-veẏaḍḍha-pavvae pannatte? goyamā rohiẏāe mahā-naīe paccacchimeṇaṃ rohiaṃsāe mahā-naīe, puracchimeṇaṃ hemavaya-vāsassa bahu-majjha-desa-bhāge ittha ṇaṃ saddāvaī nāmaṃ vaṭṭa-veyaḍḍhe pavvae pannatte, egaṃ joẏaṇa-sahassaṃ uḍḍhaṃ uccatteṇaṃ, aḍhḍhāiẏāiṃ joẏaṇa-saẏāiṃ uvveheṇaṃ, savvattha same, pallaga-saṇṭhāṇa-santhie, egaṃ joẏaṇa-sahassam āyāma-***

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[1] This occurs in *sū* 111 of the *Jīvājīvābhigama* The full sentence reads ***te ṇaṃ bhaṃte! maṇuyā kim āhāram āhāremti? goyamā! pudhavi-phuppha-phalāhārā te maṇuya-ganā paṇṇattā samaṇuso!*** Chāyā *te khalu bhadanta! manujāh kim āhāram āhāranti? gautama! prthivī-puspa-phalāhārās te manuja-ganāh prajñaptāh śramanāyusman!* It also occurs verbatim in the *JDP*, *sū* 22, ed Javeri, p 117 ***puḍhavī-phuppha-phalāhārā te manuā paṇṇattā ..***

> ***vıkkhaṃbheṇaṃ tiṇṇı joyaṇa-sahassāim egaṃ ca bāvaṭṭhaṃ joyaṇa-sayaṃ (3162) kiṃci-viseāhiyaṃ parikkheveṇaṃ savva-rayaṇā-mae acche ıty ādi"*** [1]

Umāsvātı-vācako 'py evam evāha tathā ca tad-vākyaṃ

> *"vṛtto vıvıdha-ratna-mayaḥ sarvataḥ sāhasaraḥ śabdāpātı-gırıḥ "*[2]

ıtı, ata etad varnake yat kṣetra-samāse ***rayaya-mayā^ıty*** *uktam, tan na saṃvādīti, kıntu* ***rayaṇa-mayā^*** *ıtı saṃvādī pātha ıtı tathā tad-uparı svābhıdhāna-deva-bhavanam hımavat-kūta-prāsāda-sadṛśam tad-uttaro haımavata-kṣetrād dvı-guṇa-vıstāro 'rjuna-mayo yojana-śata-dvayocco mahāhımavān,*

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[1] *Jambūdvīpaprajñaptı, sū* 77, ed Javerı, p 299 ***kahı ṇaṃ bhante! hemavae vāse saddāvaī nāmam vaṭṭa-veaddha-pavvae paṇṇatte? goyamā! rohıāe mahā-ṇaīe paccacchimeṇaṃ rohıamsāe mahā-ṇaīe puratthımeṇaṃ hemavaya-vāsassa bahu-majjha-desa-bhāe ettha ṇaṃ saddāvae ṇāmaṃ vaṭṭa-veaddha-pavvae paṇṇatte, egaṃ joaṇa-sahassa uddhaṃ uccatteṇam addhāıjjāiṃ joana-sayāım uvveheṇaṃ savvattha same pallaga-saṃṭhāna-saṃthıe egaṃ joaṇa-sahassaṃ āyāma-vikkhaṃbheṇaṃ tinṇi joana-sahassāıṃ egam ca bāvatthaṃ joaṇa-sayaṃ kiñci vısesāhiam parikkhevenam paṇṇatte, savva-rayaṇā-mae acche,*** .. Chāyā *kutra nanu bhadanta! haımavata-varṣe śabdāpātī nāmnā vṛtta-vaıtādhya-parvataḥ prajñaptaḥ? gautama! rohıtā-mahā-nadyāḥ paścımena rohıtāṃśā mahā-nadyāḥ pūrvena haımavata-varṣasya bahu-madhya-deśa-bhāge tatra nanu śabdāpātī nāmnā vṛtta-vaıtādhya-parvataḥ prajñaptaḥ, ekam yojana-sahasram ūrdhvoccatvena ardha-tṛtīyānı yojana-śatāny uddvedhena sarvatra samaḥ palyanka-saṃsthāna-saṃsthıta ekam yojana-sahasram āyāma-vıṣkambhābhyām trīnı yojana-sahasrāṇı ekam ca dvāṣaṣṭy-adhıkam yojana-śatam kıñcıd-vıśeṣena parıkṣepena prajñaptam sarvātmanā ratna-mayaḥ acchaḥ,*

[2] *JDSU*, p 8, lıne 4 *"[tan-madye] vṛtto vıvıdha-ratna-mayaḥ sarvataḥ sāhasraḥ śabdāpātī gırıḥ*

tatra bahu-madhye padma-hradād dvı-gunāyāma-vıskambho mahā-padma-hradah krta-hrī-devī-nıvāsah, padmānı padma-hrada-samkhyā(samnıbhā)ny atra, etad-daksına-toranān nıhsrtya pañca-kalādhıkānı pañcottarāṇı sodaśa-yojana-śatānı parvatam ullanghya rohıtā-devy-adhısthıte gangā-pratāpa-kundād dvı-gunāyāma-vıskambhe daśa-yojanodvedhe rohıtā-pratāpa-kunde nıpatya śabdāpātınam caturthāmśena parıdhāya gavyūta-dvayenāsprśanty astāvımśatyā nadī-sahasraıh samam rohıtāmśā-sama-vıstārā rohıtā pūrvodadhım prāvıśat tathottara-dvārān nırgatya pravāhe pañca-vımśatı-yojanāyāmā mukhe tu daśa-guna-vıstārā sva-nāmnı kunde nıpatya eka-yojanāsprsta-gandhāpātıkā pravāhe mukhe ca kramenārdha-pañca-yojanodvedhā sat-pañcāśan-nadī-sahasra-sahıtā harıkāntā paścımodadhım gatā tasmın parvate 'stau kūtānı, tad yathā sıddhāyatana 1 mahāhımavat 2 haımavata 3 rohıtā 4 hrī 5 harıkāntā 6 harıt 7 vaıdūrya 8 nāmānı, hımavat-kūta-tulyānı sva-nāma-dheya-daıvatānı tasmād uttarasyām dıśı harı-varsam ksetram tatra yugalınah prāg-ukta-yugalıkebhyo dvı-guna-vıśesanāh kevalam krta-catuh-sastı-dınāpatya-pālanāh sastha-prānte vıhıtāhārāś ca, tasya bahu-madhya-deśa-bhāge 'runa-deva-vasatıh śabdāpātı-vıśısto gandhāpātī kālas tu tatra susamā-rūpah sadaıva tad-uttaro harı-varsa-ksetrād dvı-guna-vıstāraś catuh-śata-yojanocchrayas tapanīya-mayo nısadha-gırıh, tad-uparı mahā-padmāt dvı-gunāyāma-vıskambho daśa-yojanāvagādhah padma-hrada-vıśısta-padma-pūrnah krta-dhrtı-devī-nıvāsas tıgıñchı-hradah, tad-daksına-dıg-bhāge saıka-kalānı sapta-sahasrānı catvārı śatānı eka-vımśānı yojanānām parvatam ullanghya sva-nāma-kundam madhya-krtya harıkāntā-vat kevalam pūrvodadhım gatā harıt-salılā uttarena śītodā nırgatā, tasyāh pravāho jıhvıkā ca pañcāśad-yojanānı, harın-

nadī-kundād dvi-guna-kuṇḍā, nisadha 1 devakuru 2 sūrya 3 sulasa 4 vidyutprabha 5 hradān vibhidya catur-aśītyā nadī-sahasrair anvitā, bhadraśāla-vana-madhya-pravṛttā, yojana-dvayāntare mandaram alagantī, apara-dig-abhimukham vidyutprabha-vidārikāpara-videham dvidhā vidhāya ekaikasmād vijayād astāvimśati-nadī-sahasrānugatā, jayanta-dvārād adho jagatīm vidārya pañca-śata-yojanāyāmā, daśa-yojanodvedhā, paścima-jaladhim (-jaladhim adhi)gatā tasmin parvate nava kūtāni, tad yathā siddhāyatana 1 niṣadha 2 harivarsa 3 prāgvideha 4 harit 5 dhṛti 6 śītodā 7 aparavideha 8 rucaka 9 abhidhānāni himavat-kūta-sadrśāni nisadhād uttaro vaidūrya-mayas tigiñchi-praticchandah keśari-hrada-madhyo nīlavān varsa-dharah, tatra nava kūtāni, tathā hi siddhāyatana- nīla- prāgvideha- śītā- kīrti- nārī- aparavideha-ramyaka-upadarśana-kūtākhyāni nisadha-kūta-mānāni. tatah kesari-hradād daksina-diśi saika-kalāni sapta-yojanasahasrāni catvāri śatāny eka-vimśaty-adhikāni parvatādhityakām ullanghya, sva-nāma-daivata-kundam madhye-krtya, nīla-uttarakuru-candra-eravata-mālyavat-hradān vibhidya, bhadraśāla-pada-catur-aśīti-nadī-sahasra-parītā, mālyavad-videha-vijaya-dvāra-cchedinī, pūrvodadhim gatā śītā, śesam śītodā-vat niṣadha-nīlavad-antarā mahāvideho laksa-yojanāni tasya madhya-dairghyam viskambhas tu nisadhād dvi-gunah tan-madhye sahasra-yojanāvagādho nava-navati-yojanasahasroccah bhūmi-tale daśa-sahasra-vistārah upari sahasra-yojanāyāmaḥ ratna-madhyaḥ svarna-mayo meru-girih tad-upatyakāyāṃ pūrvāparayor dvāvimśati-yojanasahasrāyāmam uttara-daksinayos tu pratyekam sārdha-yojana-śata-dvaya-vistāram, nānā-vrksa-kalitam, bhadraśāla-vanam tan-madhye meru-parvatāt pañcāśatā yojanair himavat-siddhāyatana-pramānāni

catur-diśyāni catvāri siddhāyatanāni tāvataiva vidiksu pañca-śat-pañcāśad-yojanāyāmās tad-ardha-viskambho daśa-daśa-yojanāvagādhāś catasraś catasro vāpyah tan-nāmāni yathā padma 1 padmaprabhā 2 kumudā 3 kumudaprabhā 4, utpalagulmā 1 nalinī 2 utpalā 3 utpalojjvalā 4, bhrngā 1 bhrnganibhā 2 añjanā 3 kajjalaprabhā 4, śrīkantā 1 śrīmahitā 2 śrīcandrā 3 śrīnilayāh 4, pūrvottara-kramād avagantavyāh, tan-madhye prāsādāh pañca-śata-yojanoccās tad-ardha-vistārāh simhāsana-rucirāś catvārah, tesu dāksināt yau saudharmyendrasya, audīcyau tv īśānendrasya śītā-śītodayor nadyoh kūla-dvaye 'pi dvau dvau kūta-parvatau diggaja-nāmānau, tan-nāmāni śītā-nadyā uttara-dig-bhāgād daksināvartanena ganyāni, tāni cemāni padmottara-nīla-suhasta-añjana-kumuda-palāśa-avatamsa-rocana-iti ete kūta-girayah sva-nāma-devāh tato meru-mūlād utpatya yojanānām pañca-śatvā nandanam vanam tatra diksu catasrsv api himavat-kūta-samāni catvāri siddhāyatanāni, vidiksu prāgvat prāsādānvitāh puskarinyah, tathā hi nandottarā 1 nandā 2 sunandā 3 nandivardhanā 4, nandisenā 1 amoghā 2 gostūpā 3 sudarśanā 4, bhadrā 1 viśālā 2 kumudā 3 pundarīkinī 4, vijayā 1 vejayantī 2 jayantī 3 aparājitā 4 asyām mekhalāyām astau dik-kumārinām kūtāni, tathā hi nandana 1 mandara 2 nisadha 3 haimavata 4 rajata 5 rucaka 6 sāgaracitra 7 vajra 8 nāmāni etesv astau dik-kumāryo 'vatisthante, tāś cemāh meghamkarā 1 meghavatī 2 sumeghā 3 meghamālinī 4 suvatsā 5 vatsamitrā 6 vārisenā 7 balāhakā 8 iti etā devyo jina-janmani megha-varsā vidadhati tatheśāna-kone sahasra-yojanocchrāya-vistāram uparistād ardhāyāmam bala-kūtam sva-nāma-daivatam, tac ca pañca-yojana-śatāni nandana-vanād bahir nihsrtam uktam ca

"nandaṇa-vaṇa-rumbhettā, paṃca-sae joyaṇāiṃ nīsariuṃ;

āyāme paṃca-sae, ruṃbhettā ṭhāi bala-kūḍe. I"[1]

tato dvı-sastı-sahasrānı pañca-śatādhıkānı yojanānām uparıstād āruhya saumanasam vanam nandana-vana-sadrśam, kevalam kūtānı tatra na santı vāpyo yathā sumanāh 1 saumanasā 2 saumanāntā 3 manoramā 4, uttarakuru 1 devakuru 2 vīrasenā 3 sarasvatī 4, viśālā 1 māghabhadrā 2 abhayasenā 3 rohını 4, bhadrottarā 1bhadrā 2 subhadrā 3 bhadravatī 4 śesam tathaıva tatah sat-trımśat-sahasrāṇı yojanānām uparı gatvā saumanasa-vıśıstam pandaka-vanam, tad-vıstārah sahasram yojanānı, bahu-madhya-deśa-bhāge cūlā cāsya, sā upary adho dvādaśa-catur-yojanāyāmā catvārımśad-yojanoccā vaıdūrya-mayī, tasya uparı sıddhāyatanam vijayārdha-sadrśam madhye vanam, vıdıksu sodaśa puskarınyah, tad yathā pundrā 1 pundraprabhā 2 suraktā 3 raktavatī 4, ksīrarasā 1 ıksurasā 2 amrtarasā 3 vārunī 4, śankhottarā 1 śankhā 2 śankhāvartā 3 balāhakā 4, puspottarā 1 puspavatī 2 supuspā 3 puspamālını 4 prāsādāh sıddhāyatanānı ca prāg-vat vanānte catasrsu dıksu ekaıkā jınābhıseka-śılā, tad yathā prācyām pāndu-śılā 1, daksınasyām atıpāndu-śılā 2, apācyām rakta-śılā 3, uttarāyām atırakta-śılā 4 ıtı tāś ca sarvārdha-candra-samsthāna-samsthıtāh pañca-yojana-śatāyāmās tad-ardha-vıstārāś catur-yojanotsedhāh arjuna-kanaka-nırmānāh, tāsu pāndu-kambalā-rakta-kambalayor uparı dve sımhāsane, śesayos tv ekaıkam,

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[1] *BKSJ*, verse 158, p 168
nandana-vana[ṃ] rundhıttā, pañca-sae joyanāıṃ nīsarıuṃ;
āyāse pañca sae, rumbhittā bhāī balakūdo. 158
(nandana-vanam rudhvā pañca-śatānı [pañca-satam] yojanānı nıhsrtya, ākāśe pañca-śatānı [pañca-satam] rudhvā bhātı [tısthatı] balakūtam 158)

simhāsanānām ca sarveṣām āyāmo viṣkambhaś ca pañca-dhanuh-śatāni, tad-ardham pṛthutvam prācyāpācyesu vijayodbhavā jinā abhisicyante. itarayos tu bharata-airavatotpannās tīrthankarā iti tathā catasrsv api meror vidiksu gaja-dantākāra-vaksaskāra-nāmānah parvatāh santi idam uktam bhavati, yathā gajasya dantā mūle sthūlās tatah kramena hīyamānā yāvad ante sūksmāh, evam ete 'pi, ādau nisadha-nīlavantau nikasā catur-yojana-śatoccāh pañca-yojana-śata-vistārāh, tata uccatve kramena vardhamānā vistāre tu hīyamānās turaga-kandharākrtayo yāvan meru-samayāh pañca-yojana-śatāny uccā angulāsamkhyeya-bhāga-vistārā bhavanti te cāmī - āgneyyām rajata-mayah sapta-kūta-pariskrtah saumanasah 1 nairrtyām tapanīya-mayo nava-kūtānvito vidyutprabhah 2 vāvavyām hiran-mayaḥ sapta-kūto gandhamādanah 3 eśānyām vaidūrya-mayo nava-kūtānkito mālyavān 4 pratyekam etesām trimśad-yojanasahasrāni navottaram śata-dvayam kalā-satkam cāyāmah, sarvesu prathame prathame kūte siddhāyatanam, kūtāni cāmūni himavat-kūta-pramānāni, etesām nāmāni meru-dig-vibhāgād gananīyāni, tathā hi saumanase vaksaskāra-girau siddhāyatana 1 saumanasa 2 mangalāpāti 3 devakuru 4 vimala 5 kañcana 6 vaśistāni 7. pañcama-sasthayos toyadhārā-vicitra-devate tathā vidyutprabhe siddhāyatana 1 vidyutprabha 2 devakuru 3 padma 4 kanaka 5 svastika 6 śītodā 7 sadājala 8 hari 9 nāmāni, kanaka-svastika-kūtayoh puspamālā-anindita-devate tathā gandhamādane siddha 1 gandhamādana 2 gandhalāvat 3 uttarakuru 4 sphātika 5 lohita 6 ānandāni 7 pañcama-sasthayor bhogamkarā-bhogavatyau devyau tathā mālavati siddha 1 mālyavat 2 uttarakuru 3 kaccha 4 sāgara 5 rajata 6 śītā 7 pūrnabhadra 8 haritsahāni 9, sāgara-rajatayos subhogā-bhogamālinyau devyau śesāṇi

sva-nāma-tulya-daıvatānı eteṣu harıtsaha-harı-kūte sahasra-yojanocchrāyāyāme uparıstāt tu pañca-yojana-śata-vıstāre, śesānı prāk-kathıta-pramāṇānı mandara-gandhamādana-nīlavaṇ-mālyavatām madhye uttarakuru-ksetram, tac caıkādaśa-yojanasahasrānı dvı-catvārımśāny astau śatānı ca kalā-dvayādhıkānı vıstīrṇam, tatra mıthuna-dharmāno yugalınas trı-gavyūtoccā astama-bha[u?]ktāvasāna-krtāhārās trı-palya-paramāyusah sad-adhıkārdha-trtīya-śata-prsta-karandakānkıta-tanavah susama-susamā-kālam[1] *anubhavantah kalpa-dru-phala-samtustā ekona-pañcāśad-dınāny apatyānı paryante pratıpālya sukha-mrtyavo devesūtpadyante atha śītāyāḥ prācyām apācyām ca nīlavatas tu yāmyāyām astau śatānı catus-trımśānı yādrśaıh saptabhır yojanaṃ bhavatı tādṛśāmś caturo bhāgāmś cātıkramya dvau yamaka-parvatau, tayor mūla-vıstāra uccatvam ca sahasram yojanānı, uparı tad-ardha-vıstārah, tayor uparı kanaka-mayau prāsādau, hımavad-vat tāvatı ca daksına-dıśı nīlādyā hradāh uktam ca*

> ***"jāvaiyaṃmi pamāṇaṃmi, huṃti jamagā nīlavaṃtāo;***
> ***tāvaiyam aṃtaraṃ khalu, jamaga dahāṇaṃ dahāṇaṃ ca .1."***[2]

te ca udag-daksınayor dīrghāh pūrvāparayos tu vıstīrnāḥ padma-hrada-pramānāh sva-nāma-deva-nıvāsāh, tesām prāg-

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[1] Probably *ākāla* for *kāla*

[2] Orıgın of quotatıon untraced but ıt also occurs ın the commentary on verse 271 of the *BKSJ*, p 265

jāvaıyammı pamāṇammı, hoṃti jamagā nīlavamtā u;
tāvaıyamantaram khalu, jamaga dahāṇaṃ dahāṇaṃ ca .271

(Chāyā *yāvatı pramāne bhavantı yamakā nīlavantādayah, tāvatı antaram khalu, yamakābhyām daksınam daksınam ca*)

aparayor diśor ekaikasya daśa daśa kāñcana-girayah sva-nāma-deva-vasatayah, tesām uccatvam mūla-vistāraś ca śatam śatam yojanāni, upari tu pañcāśad-yojanāni, parasparam śikhara-vyavadhānam śatam śatam yojanānām, mūle tu nāsty antaram tathā śītāyāh prācyām pañca-śata-yojanāyāma-vistāram abhyantare dvādaśa-yojana-prthulam kramena hīyamānam yāvad ante 'rdha-yojana-mānam jambū-nada-mayam jambū-pītham asti, tac ca dvi-gavyūtoccayā pañca-dhanuh-śata-vistīrnayā padma-vara-vedikayā pariksiptam, tasya catusrsv api diksu dvi-krośocchrayāni tad-ardha-vistārāni dhvaja-torana-vandana-mālā-vibhūsitāni catvāri dvārāni tathā ca bahu-madhye catur-yojanocchrayā asta-yojanāyāmā mani-pīthikā, tasyā uparistād jambū-vrksah, sa cāsta-yojana-viskambhocchrayah vajra-maya-mūlah, tasya avagāhah skandhaś ca dve yojane, sad-yojana-dairghyāh śākhās tāś ca sauvarnāh, skandhah patrāni ca vaidūrya-mayāni, pravāla-mayāh pallavāh, ratna-mayāni phalāni prācye śāle[1] bhavanam, tatra mani-pīthikāyām anādrta-deva-sthānam, śesesu prāsādāh, madhye siddhāyatanam, sarvāni vijayārdha-pramānāni, tat-parivestane 'stottaram śatam jambūnām, parivāra-jambū-samkhyā padma-hrada-vat, etad-adhipatir anādrto devah, tatah pañcāśatam yojanāny atigamya prathama-vana-khande catasrsu diksu bhavanāni, vidiksu catasrnām puskarinīnām madhye prāsādāh, bhavana-prāsāda-madhye 'stau kūtāni rsabha-kūta-pramānāni jambū-nadāni, tesu siddhāyatanāni, śāli-vana-pūrvottarādi-prāsādesu simhāsanāni mandarād daksine devakuruh, nisadhottarau citra-vicitrau Yamaka-vat, hradās tu nisadhādayah, tad-

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[1] Variant reading *śākhyāyām*

aparārdhe ga[ā?]ruḍāvāsaḥ śālmalı-taruh jambvā sadrśa-varnakah prāg-aparayor dvātrımśad-vıjayāh tathā hı: prāg-vıdehaḥ śītayā apara-vıdehas tu śītodayā dvıdhā-krtah, punar ekaıko vıbhāgaś caturbhır vaksaskāraıs tısrbhıs tısrbhıś cāntar-nadībhır antarā nıpatyāstadhā-krtah, tato 'ṣṭabhıś catvāro gunıtā jātā yathokta-ntkhyā vıjayāh, tathā dāksınātyā gangā-sındhubhyām nadībhyām, audīcyās tu raktā-raktodābhyām vıbhajya trıdhā-krtāh punah prati vıjayam vaitādhyena nıpatya sat khandānı krtānı uktaṃ ca·

"vijayaṃ paḍi veyaḍḍho, gaṃgā-siṃdhu-samā du dunni naī;

tehiṃ kayā cha-khandā, vıdeha battīsa vijayāṇaṃ. 1."[1]

tatraıkasya vıjayasyāyāmah sodaśa-yojanasahasrānı dvı-catvārıṃśāny astau śatānı kalā-dvayādhıkānı, tathā vıstāro dvātrımśatı-śatānı trayodaśottarāny ardha-gavyūtānı nısadha-nīlavator nıtambe pratıvıjayam ekaıkam rsabha-kūtam, śītā-śītodavor gangā-sındhu-ntgame kramena māgadha-prabhāsau tīrthe, varadāma-tīrtham tu tayor bahu-madhya-deśa-bhāga ıtı. ıha bhadraśāla-mukha-vanayor madhye catvāro vaksaskārās tad-antare tısro nadyah, tāsām antarāle 'ṣtau vıjayāh, sarve 'pı caturbhır gunıtā jātāny astau vanānı, soḍaśa vaksaskārāh, dvādaśāntar-nadyo dvātrımśad-vıjayāh pratı-vıjayam ca dve dve mahā-nadyau, nısadha-savıdha-vartı-kundād vınırgate gangā-sındhu-nāmnyau, kevalam audīcyesu sodaśasu vıjayesu mālya(nīla?)vad-upakaṇṭha-sthıta-kuṇḍāt nıhsrte nāmato raktāraktа(ā)vatyau sarıtau vıdyete tatra vaksaskārānām nāmānı - yathā cıtra 1 padma 2 nalina 3

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[1] *vıjayam pratı vaıtādhyo, gaṅgā-sındhu-same dve dve nadyau, tābhyām kṛtāh sat-khanḍā, vıdehe dvātrımśad vıjayānām.* Orıgın of quotatıon untraced

ekaśailāḥ 4, trikūta 1 vaiśramana 2 sudarśana 3 añjanāh 4, ankavat 1 padmavat 2 āśīvisa 3 sukhāvahāh 4, candra 1 sūrya 2 nāga 3 devagirayah 4 iti prati-vaksaskāram catvāri catvāri kūtāni siddhāyatana 1 svanāma 2 pūrva-vijaya 3 apara-vijayākhyāni tathāntar-nadyah kunda-nirgamāh kunda-madhya-dvīpāh svanāma-devī-vasatayah śītā-śītodānugaminyah pratyekam pañca-vimśaty-adhika-śata-yojana-vistārā daśa-gavyūtāvagāhāh, tāś ca dvādaśa nāmato yathā grāha[ā]vatī 1 hradava[ā]tī 2 vegavatī 3, taptajalā 1 mattajalā 2 unmattajalāh 3, ksīrodā 1 simhasrotā 2 antarvāhinyah 3, ūrmimālinī 1 gambhīramālinī 2 phenamālinyah 3 iti vijayā yathā - kaccha 1 sukaccha 2 mahākaccha 3 kacchavat 4 āvarta 5 mangalāvarta 6 puskara 7 puskaravantah 8, vaccha 1 suvaccha 2 mahāvaccha 3 vacchavat 4 ramya 5 ramyaka 6 ramaṇīya 7 mangalavantah 8, padma 1 supadma 2 mahāpadma 3 padmavat 4 śankha 5 kumuda 6 nalini 7 salilavantah 8, vapra 1 suvapra 2 mahāvapra 3 vapravat 4 valgu 5 suvalgu 6 gandila 7 gandilavantah 8, giribhir nadībhiś ca vibhaktāh prati-vijayam caikaikā nagarī, tad yathā - ksemā 1 ksemapurī 2 aristā 3 aristavatī 4 khadgī 5 mañjūsā 6 ausadhī 7 pundarīkinyah 8, susīmā 1 kundalā 2 aparājitā 3 prabhākarī 4 ankavatī 5 padmāvatī 6 śubhā 7 ratnasañcayāh 8, aśvapurī 1 simhapurī 2 mahāpurī 3 vijayapurī 4 rājyā 5 virājyā 6 aśokā 7 vītaśokā 8, vijayā 1 vaijayantī 2 jayantī 3 aparājitā 4 cakrapurī 5 khadgapurī 6 avadhyā 7 ayodhyā 8, etāh sarvāh puryo bharata-ayodhyā-pratikrtaya iti iha vaksaskārāntarnadī-vijaya-purīnām sarvesām gananākramo mālyavad-vaksaskārād avagantavyah tathā vijayādīnām vaitādhyesu pratyekam pārśva-dvaye 'pi pañca-pañcāśat-pañca-pañcāśan nagarāni santi, yato nitamba-dvayam api samāna-dairghyam,

bharata-airāvatayos tu dhanus-pṛsthākāratvān madhya-bāhyayoh pārśvayor mahad-antaram, ataḥ tatraikasyām diśi pañcāśad anyasyām tu sastih yojana-padāni purānīti. nīlavatah parato ramyakam ksetram harivarsa-vat kevalam, nāmnā mālyavān iha vrtta-vaitādhyaḥ tatah paro mahāhimavat-praticchāyo rukmī śailah, tad-upari buddhi-devī-nivāso mahāpadma-pratirūpo mahāpundarīko hradah, kūtāny astāv atra tāni cāmūni siddha 1 rukma 2 ramyaka 3 narakānta 4 buddhi 5 raupya 6 hairanyavata 7 manikāñcana 8 nāmāni tatra daksinā narakāntā pūrva-gā harikāntā-vat, rūpya-kūlottarāpara-dig-gāminī rohitā-vat tad-antaram hairanyavata-ksetram haimavata-prakhyam navaram, tan-madhye nāmato vikatāpātī vrtta-vaitādhyah prabhāsa-devādhivāsah, kiñca sarve 'pi vrtta-vaitādhyā eka-pramāna-varnāh tad-upari svarna-mayah śikhari-varsadhara laksmī-nivāsah padma-viśistah pundarīko hradas tatra, tasmād daksināṃ diśam āśritya rohitāmśā-sadrśī suvarnakūlā, raktā-raktavatyau tūttara-ge gangā-sindhū iva pramānatah tad-uparistāc caikādaśa-kūtāni, tad yathā siddhāyatana 1 śikhari 2 hairanyavata 3 surādevī 4 raktā 5 laksmī 6 suvarnā 7 raktodā 8 gandhāpāti 9 eravata 10 tigiñchi 11 samjñāni himavata-kūta-samdrśi sarva-ksetrānām uttara-dig-avasthitaṃ bharata-pratikalam airavatam, vaitādhyas tu vyatyaya-nagara-samkhya iti tathāsmāj jambūdvīpād asamkhyesu dvīpa-samudresv atikrāntesu kaścid jambūdvīpābhidhāno dvīpo 'sti, tasmin sarve vijayādi-dvāra-varsadhara-parvata-kūta-nadī-hrada-vrksa-vijayādy-adhisthātṛnām devānām rāja-dhānyah santi uktam ca Jambūdvīpaprajñaptau

"rāyahāṇīo jaṃbūddīve mandarassa pavvayassa dāhiṇeṇaṃ tiriyaṃ asaṃkhijje dīva-samudde vīīvaïttā

annaṃmı jaṃbūddīve bārasa-joỳaṇa-sahassāıṃ ugāhettā itthaṇaṃ rāỳahāṇīo bhāṇiỳavvāo."[1]
tāsām vıśesa-varnanam ksetrasamāsa-brhad-vrtter avaseyam ıtı samasta-prakarana-samudāyārthah

'***Bharahāı***' [etc] The meanıng ıs as follows The contınents [or] the [world] regıons are places ınhabıted by human beıngs [The author] explaıns how many there number and what theır names are '***satta*** (seven)' There are seven [contınents], namely Bharata, etc The word 'etc ' comprıses Hemavata, Harıvarsa, Mahāvıdeha, Ramyaka, Haıranyaka, and Aıravata The word '*varsa* (contınent)' ıs neuter Although ıt ıs connected wıth the masculıne gender, thıs ıs not a mıstake sınce thıs ıs Prākrıt, [vız] accordıng to the rule that gender ıs

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[1] *JDP sū* 14, ed Javerı, p 82 Chāyā *rāja-dhānī jambūdvīpe mandarasya parvatasya daksınena tıryak asamkhyeye dvīpa-samudre vyatıkramya anyasmın jambūdvīpe dvādaśa-yojana-sahasrānı avagāhya atra nanu rāja-dhānī bhanıtavyā* The sentence replenıshed ıs ***kahı ṇam bhaṃte' dāhınaddhabharaha-kūḍassa devassa dāhıṇaḍḍh[a-bharah]ā nāmam rāyahāṇī paṇṇattā?, go.' mamdarassa pavvatassa dakkhıṇenaṃ tırıyam asamkhejjadīvasamudde vīīvaıttā ayaṇṇaṃ jambuddīve dīve dakkhıṇenam bārasa joyana-sahassāıṃ ogāhıttā ettha nam dāhınaḍḍhabharaha-kūdassa devassa dāhıṇaḍḍhabharahā ṇāmaṃ rāyahānī bhaṇiavvā*** . Chāyā ***kutra nanu bhante! daksınārdhabharata-kūtasya devasya daksıṇārdha[-bharah]ā nāmnā rajadhānī prajñaptā?, gautama! mandarasya parvatasya dakṣıṇena tıryak asankhyeya-dvīpa-samudre vyatıkramya anyasmıñ jambūdvīpe dvīpe daksıṇena dvādaśa-yojana-sahasrāṇı avagāhya atra nanu daksınārdhabharata-kūṭasya devasya dakṣıṇārdhabharatā nāmnā rājadhānī bhaṇıtavyā . .***

variable also [1] All [world] continents have a name that is the same as their own presiding tutelary godhead For, gods of similar rank and dignity, etc call every god that rules over Bharata 'Bharata' Therefore, the land reigned by him is also named after him 'Bharata' Moreover, relating to this the Canon [says].

"Why is it, Reverend, that Bharata is called a continent? Gautama, Bharata is divine, magnificent and great since it occupies an immense territory That is why Bharata is called a continent, Gautama!"

The same applies to [the other continents] Haimavata, etc This is the condensed meaning The full meaning, however, is as follows Jambūdvīpa, [situated] in the centre of all islands and oceans [and] looking like the disk of the full moon, measures one lakh *yojanas* [in diameter] all over It is enclosed everywhere by one single wall[2], made of diamonds, eight *yojanas* high Its width gradually [decreases] at the base, middle and upper parts [from] twelve to eight and to four *yojanas* As the Canon [puts it]

"There is one single wall [around] Jambūdvīpa Everywhere, on all sides, this wall is closed It is eight yojanas high or tall, at the base twelve yojanas broad, in the middle eight yojanas broad and at the top four yojanas broad at the base it is wide, in the middle thin and the top very slender It is formed like a cow's tail It is completely made of diamond, pure and polished like a statue "

On top of that there is a lattice railing, half a *yojana* high and five hundred *dhanus* wide Right in the middle of this [wall]

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[1] See Pischel, R (1973[1900]), §356*ff*

[2] *vedikā* or *jagatī* For a description of this wall, see Kirfel, p 214

there is precious lotus pavilion all around like a terrace with the [same] measure as the lattice railing in height and width, fashioned of a variety of precious stones and adorned with various sorts of lotuses As it is said in the *Rājapraśnīya Upānga*

> *"What does it mean, Lord, when a precious lotus pavilion is called a 'precious lotus pavilion'? Gautama, a precious lotus pavilion is known to have on its balconies, on the posts of its balconies, on the slabs of its balconies and on the hollow spaces of its balconies, on its pillars, on the flat sides of its pillars, on the top of its pillars, on the hollow sides of its pillars, on its railings, on the apexes of its railings, in the hollows of its railings, on its flanks, on the flat sides of its flanks, on the round sides of its flanks and on the hollow sides of its flanks masses of lotuses, delicate, fragrant, of night and day, blue and white, huge, with hundreds of petals, all made of jewels and beautiful, like pictures resembling large rain parasols You, O monk, this is what is meant when a precious lotus pavilion is called a 'precious lotus pavilion'"*

On both sides of this [lotus pavilion] two groves with the same length as the pavilion are found, only that the inner [grove] is two *yojanas* minus two hundred *dhanus* wide, while the outer grove one *yojana* minus eight hundred and a half *dhanus*, because it is five hundred *dhanus* more confined by the lattice than the inner grove[1] On the other hand, this is not expressly

[1] Lit 'because there are more obstacles (*avaruddhāni*)' The translation is very tentative here

stated in the verses of the venerable Malayagiri[1] It is also said that both groves have exactly the same size All the same, [only] the very learned know the truth On this wall, forty-five thousand *yojanas* away from Mount Meru in southern direction, there is a tower named Vaijayanta, eight *yojanas* high, each one [of its sides] four *yojanas* wide[2] [and] furnished with a door post one crore wide Therefore, in total its width is four times one plus a half *yojanas* [3] It is provided with a wall made of diamond with two gates made of beryl. It is the home of the Vaijayanta gods who live up to one *palyopama* and a half[4], the foremost of the multitudes of the Sāmānikasura, etc gods and they are serving the goddess Mahisī, etc [5] Next, from this tower onwards reaching up to the Himavanta Mountains in the north and to the Salt Ocean in the East and West, the *vijaya* continent[6] named Bharata [lies] This [continent] is divided in its centre into two [parts] by the Vaitādhya mountain range

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[1] Malayagiri composed a commentary on the *Ksetrasamāsa* of Jinabhadra (also named *Brhatksetrasamāsa*) Haribhadra Sūri wrote a *vrtti* on the same text in Sam 1185 (*Jainendra Siddhānta Kośa,* J Varnī, 1970, p 98)

[2] See Kirfel, p 214 See also Fig 6, p 271

[3] A *krośa* being $^1/_4$ of a *yojana*

[4] One *palyopama* (Pkt ***paliovama***) is the time that passes when a container of 1 *yojana* in diameter and height, densely filled with fine hairs that grow in 7 days, is completely empty when every 100 years one tiny hair is taken out See Kirfel, p 339

[5] A detailed description of the towers is given in the *Jivājīvābhigamasūtra, sū* n° 492-630

[6] Lit a region of 'conquest' A *vijaya* is a region that is conquered by a Cakravartin In this sense it is also a province or district Bharata has six of such provinces

that reaches up to the Salt Ocean in the East and the West It is fifty *yojanas* wide and half of that high[1] [and] is made of silver That is the reason way they speak of Dakṣinabharatārdha (Southern Half-Bharata) and Uttara-bharatārdha (Northern Half-Bharata)[2] This [continent of Bharata] is divided into six parts by the Gangā and the Sindhu[3] [Both rivers] arise out of Lake Padma situated on the plateau on top of the Himavat Mountains First they run to the East and the West [when they] appear out of the peaks bearing the same names Then they flow southwards crossing the Vijayādhya[4] Mountains and reach the Salt Ocean in the South Among these sectors, five are destitute of Āryas because they are occupied by barbarians who have their hearts and minds set on the destruction of life[5] One [sector] is '*ārya* (noble)' [This *ārya* sector] is crowned with the city of Ayodhyā, nine *yojanas* wide, and twelve *yojanas* long [Ayodhyā] lies one hundred fourteen and eleven nineteenths [114 $^{11}/_{19}$] *yojanas* south of the Vaitādhya Mountains right in the centre amid the Gangā, the

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[1] In cross-section, the Vaitādhya mountain range looks like a three layered structure (See Fig 12, p 277) of which the lowest, middle and highest sections are 50, 30 and 10 *yojanas* broad and 10, 10, and 5 *yojanas* high Its foundation reaches $6^{1}/_{4}$ *yojanas* underneath the surface of the earth See Kirfel, p 223

[2] Both parts are 238 $^{3}/_{19}$ broad Ibid

[3] See Fig 6, p 271

[4] The name 'Vijayādhya' is clearly a mix of 'Vijayārdha' and 'Vaitādhya' Ibid

[5] See Fig 6, p 271

Sindhu and the ocean [1] It is inhabited by superior folk headed by perfect and semi-perfect world rulers[2] It is said

> *"Āryāvarta is the native place of the perfect world rulers and the semi-perfect world rulers"* [3]

Next, in the west of the Vaitādhya Mountains there is a cave [called] Tamisrā[4] This [cave], twelve *yojanas* wide and fifty *yojanas* long, is the abode of the Kṛtamāla[5] gods and it has the same [kind of] gates as [fort] Vaijayanta Right in the middle of it, two *yojanas* from each other, there are two rivers, the

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[1] Kirfel (p 225) identifies the Vaitādhya mountain range with the Himālayas

[2] A *cakravartin* or *cakrin* is a world ruler In every world period or during every full turn of the wheel of time twenty-four *cakra-vartins* appear, twelve in the upward half cycle (*utsarpinī*) and twelve in the downward half cycle (*avasarpinī*) Their life histories are all more or less the same Thanks to their power and cunning, but also by means of magical jewels (*ratna*), they conquer a huge realm These jewels are fourteen in number in case of a 'full' *cakra-vartin*, here called '*jina-cakrin*', and seven in case of a 'half (*ardha*)' *cakra-vartin* For details, see Jozef Deleu (1976) *Die mythologie des jinismus*, entry Cakravartin', pp 230-231

[3] For a description and a list of Ārya and Mleccha peoples inhabiting Bharata, see Kirfel pp 225-227

[4] Also Tamiśraguhā and Pkt Tamisaguhā, lit the 'dark one' See Kirfel, p 221 The Sindhu passes the Vaitādhya mountains through this tunnel-cave The entrance in the north and the exit in the south of the Vaitādhya mountains have gates similar to those of the Vaijayanta fort (See Fig 6, p 271) Both are 8 *yojanas* high and 4 *yojanas* deep and broad See Kirfel, p 223

[5] Pkt Kayamāla See Kirfel, p 223

Unmagnajalā and the Nimagnajalā[1] each three *yojanas* wide [2] The Khaṇḍaprapāta[3] cave, dwelling of the Nrtamāla[4] gods [situated in] in the East [of the Vaitādhyas] is similar. Ten *yojanas* upwards from the foot of this mountain, all along the mountain range, the double row of the Vidyādhara cities is situated [These rows] are each ten *yojanas* wide [and] are adorned with clusters of terraces and woods In the southern row there are fifty Vidyādhara cities starting with Rathanūpuracakravāla[5] In the northern row, on the other hand, there are sixty cities, Gaganavallabha, etc [6] There the Vidyādharas[7] live happily, enjoying supreme bliss, all [their] wishes and desires fulfilled by the favour of the forty-eight magical skills promulgated by Dharanendra[8] and [also] possessing the capacity to move through the sky Rising ten *yojanas* there are again two rows with flat as well as elevated

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[1] Lit the 'emerged' or 'emerging', and the 'submerged' or 'submerging' rivers respectively

[2] According to Kirfel (p 223) the Unmagnajalā and Nimagnajalā are 12 *yojanas* long and 3 *yojanas* wide He adds that the *Trailokyadīpikā* locates both rivers in the Khandaprapāta cave where they are only 2 *yojanas* long and broad There they discharge into the Gangā (Id)

[3] Pkt Khandappavāya (See Kirfel, p 221), lit the 'sector-cascade' The Gangā passes the Vaitādhya mountains through this cave

[4] Pkt Nattamāla See Kirfel, p 223

[5] Pkt Rahaneuracakkavāla Id

[6] For the Digambara list of the Vidyādhara cities based on the *Trailokyadīpikā*, see Kirfel, pp 223-224 For the Śvetāmbara list based on the *Paumacariya*, see his 'Nachtrag', pp 329-330

[7] See J Deleu (1976) *Die mythologie des jinismus*, p 279

[8] Dharanendra is a southern Indra associated with the Nāgakumāras See Kirfel, p 263 & Deleu, Id , pp 234 and 279

grounds like the Vidyādhara rows [Here] the Indrābhiyogika gods have settled [1] Five *yojanas* higher up from there, ten *yojanas* wide, there is an abode, lovely with its groves and pavilions, which is used by the numerous Kalpavāsin[2] gods for their amorous sports There are nine peaks there, six [*yojanas*] and a quarter high, as much in diameter at the base [and] twelve and a half *krośas* at the top [3] [Their] names are [from East to West]. 1 Siddhāyatana, 2 Daksinārdhabharata, 3 Khandaprapāta, 4 Manibhadra, 5 Vijayādhya, 6 Pūrnabhadra, 7 Tamisrāguha, 8 Uttarārdhabharata and 9 Vaiśramana [4] Among these, the Mānibhadra, Vijayādhya, and Pūrnabhadra peaks are made of gold The others are made of six [kinds of] jewels. The Jina temple (*siddhāyatana*) on the first peak located in the East is one *krośa* long, half a *krośa* wide and fourteen hundred and forty *dhanus* high[5] In there, there are three gates at three sides, five *dhanus* high, and half that size

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[1] Besides the Ābhiyogika (or Ābhiyogya, Pkt Ābhioga) gods of the Indras (of the Īśānas as well according to the *Trailokyadīpikā*) also the Lokapāla gods dwell here See Kirfel, p 224

[2] The heavens from Saudharma as far as Acyuta are called Kalpa Their inhabitants are named '*kalpopanna*' See Kirfel, pp 291*ff* These must be the same as the '*kalpa-vāsin*' mentioned here

[3] This agrees with the measures given by Kirfel, p 224 $^{25}/_4$ *yojanas* high, as wide at the base, $^{25}/_8$ (= 3 $^{1}/_8$) *yojanas* or 12 $^{1}/_2$ *krośas* (or *gavyūtas*) wide at the top

[4] Also 1 Pkt Siddhāyayana, 2 Pkt Dāhinaddhaharaha, 3 Khandaprapātaguhā, Pkt Khandappavāyaguhā, 4 Pkt Mānibbadda, 5 Vaitādhya, Vijayārdha, Pkt Veaddha, 6 Pkt Punnabhadda, 7 Tamiśra, Tamisra(guhā), Pkt Tamisaguhā, 8 Pkt Uttaraddhabharaha, 9 Vaiśravana, Pkt Vesamana See Kirfel, p 224

[5] Or, " etwas weniger als $^{1}/_2$ Krośa hoch, ", see Kirfel, p 225

wide, viz the first gate in the east, the second in the south, and the third in the north In the west, there is none Moreover, the same spatial distribution of gates applies for all temples and palaces in Jambūdvīpa Right in the middle of this [temple], there is a jewel pedestal, half a *krośa* long and wide and one-half of that thick On top of that, there is a *devacchanduka*[1], five hundred *dhanus* long and wide and something more than that high On that, there are one hundred and eight statues Their size ranges from seven *hastas* to five hundred *dhanus* and represent Rsabha, Vardhamāna, Candrānana and Vārisena [2] One should know that in all sanctuaries there are exquisite arrangements of round pinnacles, elephant's tusks, images made of *śāla* wood, lattices, etc Next, there is the Bharatārdha peak On that the palace of king Bharata [lies] It has the same size as the *siddhāyatana* temple In the Khandaprapāta and Tamisrāguhā[3] [passages], the gods Nrtamāla and Krtamāla [dwell][3] In the palaces on the other five [peaks][4] gods bearing the same name [as the peaks] dally Next, south of the slopes of Himavat there is a mountain

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[1] A kind of altar according to Kirfel, p 225

[2] See Kirfel, ibid

[3] Under the Vaitādhya (Veaddha) or Vijayārdha mountains in the east and in the west the Gangā and Sindhu flow through two elongated passages or tunnels (*guhā*), the Khandaprapāta and the Tamisrā (Tamiśrā) respectively Both are 50 *yojanas* long, 12 wide and 8 high In the Tamisrā two tributaries join the Sindhu east the Unmagnajalā and west the Nirmagnajalā See Kirfel, p 223

[4] Viz the Manibhadra, Vijayādhya, Pūrnabhadra, Uttarārdhabharata and Vaiśramana peaks

named Rsabhakūṭa [1] It is twelve *yojanas* wide at the base, four at the top, [and] eight *yojanas* high It is the abode of the god Rsabha [and] it is made of jewels In the treatise here[2], it is known as 'Bhūmikūta' When a world ruler conquers a kingdom with six regions[3], he writes his name on it[4] North of Bharata, in the east and west touching the Salt Ocean the continental mountain range of Himavat [lies] It is double the size of Bharata, one hundred *yojanas* high [and] is made of gold On top of it, in the central part, Lake Padma [lies] It is one thousand *yojanas* broad, its length half of that, ten *yojanas* deep and filled with water Its banks are made of silver The crystal stairs at its four sides [are covered with] stones made of diamond In the middle of it, a lotus is found It is one *yojana* in diameter Its stalk is one-half *yojana* in diameter and ten *yojanas* high [and] towers two *gavyūtas* above the water Its root is made of diamond, its bulb of *arista*[5] [and] its stalk and outer leaves of beryl Its inner [leaves] are made of *jambūnada*[6], its seed vessel of gold, its stamens of gold and its flower of various sorts of gems This seed vessel measures two *gavyūtas* while it is one *gavyūta* thick On it the goddess Śrī[7] [dwells] It is provided with a pedestal, a *devacchandaka*[8] etc

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[1] The Rsabha peak lies right in the middle of the northern *khanda* of Bharata See Kirfel, p 225

[2] It is not clear which *prakarana* is meant here

[3] Viz Bharata

[4] Viz he gives his own name to it

[5] Lit 'unhurt', a kind of jewel

[6] Gold according to Kirfel, p 219

[7] Pkt Siri

[8] See p 131

[and] is encircled by hundred and eight lotuses that are so that they are half the size [of the central lotus] On these the ornaments of the goddess Śrī are [kept] Outside them, in the northwestern, northern, and northeastern regions there are four thousand [other] lotuses - 4,000 On these as many Sāmānika[1] gods and goddesses [dwell] In the eastern region on four lotuses, the four worthy Mahāmantrin [gods] dwell In the southeast on eight thousand lotuses the eight thousand - 8,000 - gods in the inner assembly of the goddess Śrī [live] [2] In the southern region on ten thousand lotuses - 10,000 - as many Mitrasthānīya gods [dwell] in the middle assembly [3] In the south-west on twelve thousand lotuses - 12,000 - as many Kimkarasthānīya gods [reside] in the outer assembly [4] In the west, on seven lotuses, the seven Anīkādhipati [gods] have their seat In the four cardinal regions of the east, etc, on sixteen thousand lotuses - 16,000 - [as many] Ātmaraksaka gods reside This is the three-fold inner ring In the west, also there are three outer rings [of lotuses] In these, there are thirty-two lakh - 3,200,000 - of lotuses in the inner circle, forty hundred thousand - 4,000,000 - in the middle and forty-eight hundred thousand - 4,800,000 - in the outer Therefore, in total there are one crore, twenty lakh, fifty thousand, and one hundred and twenty lotuses - 12,050,120 - in Lake Padma Also in [the lakes] Mahāpadma, etc there is the same amount of lotuses [Emerging] from this lake out of the eastern portal, flowing eastward for five hundred *yojanas*, turning

[1] Lit ' of equal rank or dignity'

[2] These are the Abhyantarapārisadya gods See Kirfel, p 219

[3] Or the Madyapārisadya deities Ibid

[4] Or the Bāhyapārisadya gods Ibid

away from the Gangāvarta peak[1] in southern direction, crossing five hundred and twenty-three plus three and a half nineteenths *yutas*[2] [in total] towards the South and emerging from the two *gavyūta* long mouth of Makara[3], [the Gangā] plunges into Gangā-cascade-basin (Gangaprapātakunda) This basin is sixty *yojanas* long and broad on the surface At the bottom, however, it ten *yojanas* less It is ten *yojanas* deep, its base is made of diamond, and it has three arched doorways, stairs, etc In the middle of it [lies] the isle of Gangā (Gangādvīpa), eight *yojanas* in diameter, rising two *gavyūtus* above water[level] In the middle of it, there is a mansion There, on a pedestal, is the seat of the goddess Gangā Then, flowing out of the southern portal towards the Vijayāḍhya Mountains and breaking through the wall around Jambūdvīpa, the Gangā enters the ocean[4], [on its way] filled by fourteen thousand tributaries When she comes out her lake, at the Makara mouth and where she leaves her basin she is six *yojanas* plus one *krośa* broad and one half *krośa* deep [while] her estuary is ten times [the size of] her source [5] It is said

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[1] Gangāvarta is the name of a city of the Vidyādharas (See Kirfel, p 330) Here, however, it must be identified with the Gangā-kūta on Himavat (Id , p 218)

[2] = 4 *hastas*

[3] Makara a kind of sea-monster, sometimes identified as a crocodile, a shark, a dolphin, etc It is regarded as a symbol of the 9th Arhat of the present Avasarpiṇī and is represented as an ornament on gates or on headdresses

[4] Near to the Māgadha fort (Māgadhatīrtha, see Kirfel, p 221)

[5] Or 6 $^1/_4$ *yojanas* broad and $^1/_2$ *yojana* deep, and 62 $^1/_2$ *yojanas* broad and 1 $^1/_2$ *yojanas* deep respectively Ibid

"Whatever the width of a river where she starts, the width of her mouth is reckoned ten times [that size]"

Whatever, the depth is one-fiftieth part of the width all over since it is said

"Whatever and wherever the width of a river in Jambūdvīpa, know the depth to be its fiftieth part"

Both her shores [are covered with] clusters of pavilions and groves This is not [stated] just like that, because the Canon says

"The Gangā is a main river [ ] Both its banks are richly endowed with pavilions and groves "

In like manner the Sindhu emerges from the western portal [of Lake Padma], deviates before the Sindhvāvarta peak[1], falls down from a tube in the form of an open mouth [and] cleaves through the basin [of the Sindhu waterfall][2], abode of the goddess Sindhu and likewise reaches the ocean[3] The Rohitāmśā emerges from the northern portal [of Lake Padma] She is twice as long as the Gangā She falls down into a basin of the same name[4], [then] touches the Śabdāpātin with [a distance of] two *gavyūtas*[5], divides the continent of Haimavata in two [parts and] enters the ocean in the West On Himavat there are eleven peaks made of several [kinds of] jewels Their names are 1 Siddhāyatana, 2 Ksullahimavat, 3 Bharata, 4 Ilā, 5 Gangā, 6 Śrī, 7 Rohitāmśā, 8 Sindhu, 9 Surā, 10

[1] Lit the 'peak of the Sindhu whirlpool' Ibid

[2] Viz the Sindhuprapātakunda Ibid

[3] Close to the Prabhāsa fort (Prabhāsatīrtha, Ibid)

[4] Viz the Rohitāmśāprapātakunda

[5] This means that the Rohitāmśā turns away to the west $^1/_2$ *yojana* before reaching Mount Śabdāpāti See Kirfel, p 221

Haimavata and 11. Vaiśramana[1] Their width[2] at the base and their height are five hundred *yojanas* Their width at the top is half that size On the first peak, there is a *siddhāyatana* temple, fifty *yojanas* long, half of that broad and thirty-six *yojanas* high It has three gates These are eight *yojanas* long and half of that broad In the middle, it has a pedestal of jewels, eight *yojanas* wide and broad This [pedestal] is four *yojanas* thick On top of that, there is a *devacchandaka*[3], its height a bit more than its length and width[4] The idols in there are said to be similar [to those] on the first Vaitādhya peak[5] On the other ten peaks there are palaces, sixty-two *yojanas* and a half high, thirty-one *yojanas* and one *krośa* wide, and furnished with a lion-throne In the region between Himavat and Mahāhimavat the continent named Haimavata [lies], four times the width of Bharata, in the east and west bordering the Salt Ocean, [and] bearing the name of its tutelary deity It is ruled by twins taking food as they please, put at their disposal by the magical powers of ten kinds of wishing trees, wearing ornaments, their bodies cherished by [comfortable] beds and houses[6] There

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[1] Or, 1 Siddhakūta, 2 Himavatk° or Himavantak°, 3 Pkt Bharahak°, 4 Ilādevīk°, 5 Gangādevīk°, 6 Pkt Sirik°, 7 Pkt Rohiamsak°, 8 Sindhudevīk°, 9 Surādevīk°, 10 Pkt Hemavayak° and 11 Pkt Vesamanak° See Kirfel, pp 217-218

[2] Or diameter, since they are envisaged as an oblate cone

[3] See p 131

[4] Viz. 500 *dhanus* long and wide and a bit more in height See Kirfel, p 225

[5] See p 131

[6] For a description of these twins (*yugalika* = *yugala*), a boy and a girl, and the ten kinds of wishing trees (*kalpa-pādaka* = *kalpa-taru* = *kalpa-vrksa*), see Stevenson (1970[1915]), p 273*ff*

these [beings] live according the law of twin-couples They have a body adorned with sixty-four ribs They are one *gavyūta* in size and take [all] food they like at the end of [every] fourth meal[1] [Their body] is free from disease, old age, death, suffering and sorrow [and] lives one *palyopama* At the end [of their lives], having protected [their] offspring for seventy-nine days, they are born [again] as gods of the same or lesser status as their own Some of them here have a body gradually one, two or three *gavyūtas* in size, [as] their food is restricted to *canaka*, *badara* or *āmalaka*[2] Others are said to enjoy food full of eighteen condiments In addition, of those having ears, this ear is not ringed[3] because (?)[4] the earth has a taste that surpasses sugar (*śarkarājitvara*) and they consume fruits of wishing trees as their food The Canon says

" *these people are known to have earth, flowers and fruits as their food* !"[5]

There are also found malignant animals [like] lions, tigers, snakes, cats, etc that, owing to the idiosyncrasy of the

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[1] i e at the evening of every 2nd day

[2] *canaka* the chickpea, *badara* the edible fruit of the jujube, *āmalaka* the fruit of the *Emblic myrobalan*

[3] Or, decorated

[4] The use of *yatas* here is problematic

[5] *Jīvājīvābhigama*, *sū* 111, in full "Indeed, Lord, these people, what is their food? What do they eat? Gautama, these people are known to have earth, flowers and fruits as their food, O monk!" Further in *sū* 111 it is said that this earth tastes like sugar (गुड - *gura*) Also in the *JDP*, *sū* 22, ed Javeri, p 117 Here the taste of the earth is compared with खण्ड - *khanda* and मत्स्यंडिका - *matsyamdikā*, sugar and the juice of sugarcane Mention of people feeding on earth is also found in Jñānamatī, Ā, 1985, p 51, with reference to the *Tiloyapannati*, verse 455

continent, [live] together without violence[1] because there is very little passion Consequently, because of the inherent inevitability of that [state], they obtain rebirth as a god. Also grovelling creatures [like] gadflies, mosquitoes, bugs, etc. that cause pain to the body are absent Time is uniformly *suṣama-duṣama* there In the centre of that, the round Vaitādhya mountain Śabdāpāti is located It is cylindrical in shape, is made of five-coloured gems, and is one thousand *yojanas* in size everywhere [2] Some say that it is made of silver Their [view, however] is contradicted by the *Jambūdvīpaprajñapti* Therein is said that

> *"Where, O Lord, in the Haimavata cotinent is the round Vaitādhya mountain named Śabdāpāti considered to be [located]? Gautama, west of the great Rohitā River and east of the great Rohitāmśā River, right in the central part of the Haimavata continent, there exactly the round Vaitādhya mountain named Śabdāpāti is considered to be [located] It is one thousand yojanas high and two hundred and a half yojanas deep It is the same all over, having the form and shape of a cylinder It is one thousand yojanas broad and wide and its circumference is reckonend to be a bit more than three thousand plus one hundred and sixty-two yojanas It is magnificent [and] made of jewels. ".*[3]

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[1] *mitho-himsya-himsaka-bhāva*, lit 'the state of being mutual victim of violence and perpetrator of violence'

[2] The Śabdāpāti is 1,000 *yojanas* high and its diameter is also 1,000 *yojanas* Its root is 250 *yojanas* buried in the surface of the earth and its circumference is a bit more than 3,162 *yojanas* See Kirfel, p 228

[3] *JDP*, *sū* 77, ed Javeri, p 299

In addition, the Master Umāsvāti expresses himself in exactly the same manner Accordingly, his statement is that

"Mount Śabdāpāti is round, is made of different kinds of gems [and] is thousand [yojanas] everywhere"

Then there is what is stated in a section in the *Ksetrasamāsa* ***"rayaya-mayā"*** This is not correct [since] ***"rayaṇa-mayā"*** is the correct reading Next, on top of that there is a divine residence of the same name similar to the palaces on the peaks of Himavat [1] North of that Mahāhimavat [lies], double the size of Haimavata, made of silver [and] two hundred *yojanas* high There, right in the middle Lake Mahāpadma [is located], [it's] length and breath double the size of Lake Padma, made the abode of the goddess Hrī[2] It contains the same amount of lotuses as Lake Padma The Rohitā emerges from the southern portal of this [Lake Mahāpadma] She crosses the [Mahāhimavat] Mountains sixteen hundred *yojanas* plus five and five nineteenths [1,605 $^{5}/_{19}$, in southern direction and] plunges into the basin of the Rohitā cascade, residence of the goddess Rohitā, ten *yojanas* deep, its breath and width double that of the basin of the Gangā falls [Then] she encircles the Śabdāpāti for one fourth [of a *yojana*] at a distance of two *gavyūtas* Having the same length as the Rohitāmśā, she discharges into ocean in the east joined by twenty-eight thousand tributaries The Harikāntā comes out of the northern portal [of Lake Mahāpadma] She is twenty-five *yojanas* broad at the source [and] ten times that amount wide at [her] mouth She falls down into a basin of the same name, [then encircles]

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[1] Here the god Śabdāpāti resides (Svāti according to the *Jambūdvīpasamāsa* and *Lokaprakāśa*, see Kirfel, ibid)

[2] Pkt Hiri or Hirī

the Gandhāpāti(ka), surrounding it over [a distance of] one *yojana* She is one half and five *yojanas* deep at the source and mouth respectively and enters the ocean in the west joined by fifty-six thousand tributaries On this mountain range, there are eight peaks, namely 1 Siddhāyatana, 2 Mahāhimavat, 3. Haimavata, 4 Rohitā, 5 Hrī, 6 Harikāntā, 7. Harit and 8 Vaidūrya The gods [residing there] have the same names [as these peaks], just like [it is the case with] the peaks on Himavat From there, in northern direction, the continent of Harivarsa [lies] The twins over there are as the twins mentioned earlier[1] but doubly so qualified[2] They are nourishing their offspring during sixty-four days [and] their food is supplied at the end of [every] sixth [meal][3]. In the very centre of it, [Mount] Gandhāpāti[4] [lies], abode of the god Aruna, qualified like [Mount] Śabdāpāti Time, however, is always *susama* here North of that the Nisadha Mountains [lie], twice the width of the continent of Harivarsa, four hundred *yojanas* high [and] made of gold, On top of these, in length and width twice the size Mahāpadma, ten *yojanas* deep, Lake Tigiñchi [is located], filled with the [same amount of] lotuses that qualify Lake Padma, made the residence of the goddess Dhrti[5] In the southern part of that [Nisadha range] the Harit river [first] flows through the mountains for seven

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[1] See p 137

[2] All numbers and sizes in Harivarsa are twice those of Haimavata See Kirfel, p 228.

[3] I e, the meal eaten at the end of a fast of three days See Monier-Williams, p 1110

[4] Elsewhere Vikatāpāti, Pkt Viadāvaī See Kirfel, p 228

[5] Pkt Dhii or Dhiī

thousand, four hundred and twenty-one and one nineteenth *yojanas* [Then] she [plunges] into a basin of the same name, splits [Harivarsa] in two just like the Harikāntā [and] reaches the ocean in the East The Śītodā arises in the North [of the Nisadha range]. Her source and mouth are fifty *yojanas.*[1] Her basin is twice the size of the basin of the Harit river She runs through the lakes 1 Nisadha, 2. Devakuru, 3 Sūrya, 4 Sulasa and 5 Vidyutprabha[2] She is joined by eighty-four thousand tributaries She proceeds through the centre of the heart of the forest of Bhadraśāla [and] evades[3] Mount Mandara Turning westward she cuts through the Vidyutprabha [Vaksāra mountain range], divides West-Videha in two [and], joined by twenty-eight thousand tributaries from every province in turn, she runs underneath the earth below Jayanta tower Five hundred *yojanas* wide and ten *yojanas* deep at her mouth she reaches the ocean in the west On this [Nisadha] mountain range, there are nine peaks similar to the peaks on Himavat Their names are 1 Siddhāyatana, 2 Nisadha[4], 3 Harivarsa[5], 4 Prāgvideha[6], 5 Harit[1], 6 Dhrti[2], 7 Śītodā[3], 8 Aparavideha[4]

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[1] This cannot be correct since the mouth of all great rivers (*mahā-nadī*) is ten times the size of their source This applies also to the Śītodā fifty *yojanas* at the source and five hundred *yojanas* at the mouth See Kirfel, p 222

[2] The lakes Nisadha (Pkt Nisaha), Devakuru, Sūrya (Pkt Sūra, Savitr in the *Trailokyadīpikā*), Sulasa and Vidyutprabha (Pkt Vijjuppabha) are located in Devakuru See Kirfel, p 236

[3] *alagantī* 'not adhering', viz encircling from afar

[4] Pkt Nisadha

[5] Pkt Harivāsa

[6] Also Pūrvavideha, Pkt Puvvavideha See Kirfel, p 218

and 9 Rucaka[5] North of Nışadha the World Mountaın range of Nīlavat [lıes], made of beryl In the mıddle of ıt Lake Keśarı [ıs located], counter ımage of Lake Tıgiñchı There are nıne peaks there wıth the [same] sıze as [those on] Nısadha, namely Sıddhāyatana, Nīla, Prāgvıdeha[6], Śītā[7], Kīrtı[8], Nārī[9], Aparavıdeha[10], Ramyaka[11] and Upadarśana[12] Further, from Lake Keśarı the Śītā flows through the mountaın plateau [of Nīlavat] for seven thousand, four hundred twenty-one and one nıneteenth *yojanas*. She [plunges] ınto the basin of the deıty of the same name, dıvıdes [Mahāvıdeha] ın two [and] runs through the lakes Nīla[13], Uttarakuru, Candra[14], Eravata[15], and Mālyavat[16] She [crosses] the forest of Bhadraśāla, passes through the Mālyavat [Vaksaskāra mountaıns], Vıdeha, and the Vıjaya tower [and] reaches the ocean ın the east. The rest [of the descrıptıon] ıs lıke [ın case of] the Śītodā In between

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[1] Also Harı (ıbıd)
[2] Pkt Dhıī
[3] Pkt Sīoā or Sītodā
[4] Pkt Avaravıdeha
[5] Pkt Ruaga
[6] Also Pūrvavıdeha (ıbıd)
[7] Pkt Sīā or Sītā
[8] Pkt. Kıttı
[9] Also Narıkāntā or Narakāntā (ıbıd)
[10] Pkt Avaravıdeha.
[11] Pkt Rammaga
[12] Also Adarśaka (ıbıd) Pkt Uvadamsana.
[13] Pkt Nīlavanta See Kırfel, p 236
[14] Pkt Canda
[15] Or Aırāvata, Pkt Erāvaẏa Ibıd
[16] Pkt Mālavanta

Nisadha and Nīlavat Mahāvideha [lies]. It is one lakh *yojanas* long and double the size of Nisadha broad[1] In the middle of that Mount Meru [rises] ninety-nine thousand *yojanas* high [with its root] thousand *yojanas* deep It is ten thousand [*yojanas*] in diameter at ground level [and] thousand [*yojanas*] in diameter at the upper side [Meru] is made of gold with precious stones in the middle [2] In the lowlands at its foot the forest of Bhadraśāla [lies], in the east and west twenty-two thousand *yojanas* wide and in the north and south each two hundred and fifty broad It consists of various kinds of trees In the middle of it, at the four main points of the compass, fifty *yojanas* from Mount Meru, there are four *siddhāyatana* [temples] of the [same] size as the *siddhāyatana* temples of Himavat To the same extent, there are four ponds each in the intermediate points of the compass, each fifty *yojanas* long, half of this wide and [again] each ten *yojanas* deep Their names, to be taken successively from east to west, are 1 Padma, 2 Padmaprabhā, 3 Kumudā and 4 Kumudaprabhā, 1 Utpalagulmā, 2 Nalinī, 3 Utpalā and 4 Utpalojjvalā, 1 Bhṛngā, 2 Bhṛnganibhā, 3 Añjanā and 4 Kajjalaprabhā, 1 Śrīkantā, 2 Śrīmahitā, 3 Śrīcandrā and 4 Śrīnilayā.[3] Amid

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[1] Viz 33,684$^{4}/_{19}$ *yojana* See Kirfel, p 229

[2] In Kirfel (p 229) Mount Meru is described as consisting of three parts the base made of earth, stone, diamond and pebbles, the middle part of *anka* (a kind of metal), crystal, silver and gold (according to the *Trailokyadīpikā ratna*) and the upper part of gold The top or *cūlikā* is made of beryl

[3] The order given in Kirfel (p 230) is slightly different viz in the northeast 1 Padma (Pkt Paumā), 2 Padmaprabhā (Pkt Paumappabhā), 3 Kumudā and 4 Kumudaprabhā (Pkt Kumudappabhā), in the

these [four groups of lakes] there are four palaces, five hundred *yojanas* high and half of that broad and wide, with magnificent *simhāsana* thrones Those in the south[1] belong to the Saudharmya lords[2], those in the north[3] to the Īśāna lords On both banks of the rivers Śītā and Śītodā, two by two, there are two mountain peaks called the Diggajas[4] (the Mountains of the Elephants of the quarters) Their names must be considered turning to the south from the northern direction of the river Śītā onwards They are the Padmottara, Nīla, Suhasta, Añjana, Kumuda, Palāśa, Avatamsa and Rocana.[5] Their tutelary gods have the same names. Five hundred *yojanas* above the base of Meru the forest of Nandana[6] [lies] There, in the four cardinal regions there are also four *siddhāyatana* temples similar to

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southeast 1 Utpalagulmā (Pkt Uppalagummā), 2 Nalinī, 3 Utpalā (Pkt Uppalā) and 4 Utpalojjvalā (Pkt Uppalujjalā), in the southwest 1 Bhrngā (Pkt Bhimgā), 2 Bhrnganibhā (Pkt Bhimganibhā), 3 Añjanā and 4 Añjanaprabhā (Pkt Amjanappabhā) in stead of Kajjalaprabhā (Pkt Kajjlappabhā), in the northwest 1 Śrīkantā (Pkt Sirikantā), 2 Śrīcandrā (Pkt Siricamdā), 3 Śrīmahitā (Pkt. Sirimahiā) and 4 Śrīnilayā (Pkt Sirinilayā)

[1] In the southeast and southwest

[2] The Śakra lords according to Kirfel, p 230

[3] In the northeast and northwest

[4] Elsewhere called Dighastikūta (Pkt. Disāhatthikūda) See Kirfel, p 230

[5] The Padmottara (Pkt Paümuttara), Nīla or Nīlavat (Pkt Nīlavanta), Suhasti (Pkt Suhatthi), Añjana(giri), Kumuda, Palāśa (Pkt Palāsa), Vadamśa (Pkt. Vadi(m)sa or Vatamsa) and Rocana (Pkt Roana) according to Kirfel, p 230

[6] Pkt Nandana It has the form of a ring, 500 *yojanas* broad See Kirfel, p 230.

[those on] the peaks of Himavat. In the intermediate regions, there are lotus lakes with palaces, viz 1 Nandottarā, 2 Nandā, 3. Sunandā and 4 Nandivardhanā; 1 Nandiseṇā, 2 Amoghā, 3. Gostūpā and 4 Sudarśanā; 1. Bhadrā, 2 Viśālā, 3 Kumudā and 4 Puṇḍarīkiṇī, 1 Vijayā, 2 Vejayantī, 3. Jayantī and 4. Aparājitā [1] On the slope [of Mount Meru, in the forest of Nandana lie] the eight peaks of the Dikkumārī[2], namely 1 Nandana, 2 Mandara, 3 Nisadha, 4 Haimavata, 5 Rajata, 6 Rucaka, 7. Sāgaracitra and 8 Vajra [3] On these eight [peaks] the Dikkumārī reside They are the 1 Meghaṃkarā, 2. Meghavatī, 3 Sumeghā, 4. Meghamālinī, 5 Suvatsā, 6 Vatsamitrā, 7. Vārisenā and 8 Balāhakā [4] These goddesses produce torrential rains when a Jina is born Then, in the northeastern point of compass[5], Balakūṭa [lies] It has the same

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[1] Nandottarā, Nandā, Sunandā and Nandivardhanā or Vardhanā in the northeast, Nandisenā, Amoghā, Gostūpā and Sudarśanā in the southeast, Bhadrā, Viśālā, Kumudā and Puṇḍarīkinī in the southwest, Vijayā, Vejayantī or Vaijayantī, Jayantī and Aparājitā in the northwest The *Jambūdvīpasamāsa* and *Lokaprakāśa* place Aparājitā before Jayantī See Kirfel, p 231

[2] Lit 'lords of the celestial regions'

[3] 1 Nandana, 2 Mandara, 3 Nisadha (Pkt Nisaha), 4 Haimavata (Pkt Hemavaya), 5 Rajata (Pkt Rayaya), 6 Rucaka (Pkt Ruaga), 7 Sāgaracitra and 8 Vajra (Pkt Vaīra) See Kirfel, p 231

[4] 1 Meghamkarā (Pkt Mehamkarā), 2 Meghavatī (Pkt Mehāvaī), 3 Sumeghā (Pkt Sumehā), 4 Meghamālinī (Pkt Mehamālinī), 5 Suvatsā or Suvacchā, 6 Vatsamitrā or Vacchamitrā, 7 Vārisenā or Vajrasenā (Pkt Vairaseṇā) and 8 Balāhakā (Pkt Balāhayā) See Kirfel, p 231

[5] In the northwest outside the eight peaks of the Dikkumārī goddesses according to Kirfel, p 232 But the *aiśāna* direction (lit 'relating to belonging to Śiva') is the Northeast

name as its god. Its height and diameter are one thousand *yojanas* [while] half that size at the top. It stretches five hundred *yojanas* outside Nandana forest. It is said·

"*Reaching out of Nandana forest, five hundred yojanas further, five hundred yojanas in the air, Balakūṭa stands*".[1]

Rising up sixty-two thousand and five hundred *yojanas* from there[2] Saumanasa forest [lies], similar to Nandana forest except that there are no peaks The lotus lakes [here] are 1. Sumanā[3], 2 Saumanasā, 3. Saumanāntā[4] and 4 Manoramā; 1 Uttarakuru, 2. Devakuru, 3. Vīrasenā and 4. Sarasvatī; 1. Viśālā, 2 Māghabhadrā, 3 Abhayasenā and 4 Rohiṇī; 1. Bhadrottarā, 2. Bhadrā, 3 Subhadrā and 4. Bhadravatī[5].[6] The rest is the same [as Nandana forest] [7] Moving thirty-six thousand *yojanas* upwards from there Paṇḍaka[8] forest [lies][9], qualified [like] Saumanasa. It is one thousand *yojanas* wide and in the middle of it the crest[10] [of Mount Meru stands]. This

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[1] This is a strange, if not awkward, position for a mountain, its base half on the platform of Nadana forest and half pending in the air

[2] Viz on the next terrace

[3] Sumanas See Kirfel, p 232

[4] Saumanāmśā Ibid

[5] Bhadrāvatī Ibid

[6] Sumanā, Saumanasā, Saumanāntā and Manoramā in the northeast, Uttarakuru, Devakuru, Vīrasenā and Sarasvatī in the southeast, Viśālā, Māghabhadrā, Abhayasenā and Rohinī in the southwest, Bhadrottarā, Bhadrā, Subhadrā and Bhadravatī in the northwest

[7] Viz the palaces inside the lotus lakes of Saumanasa forest They are the same as in the other forests See Kirfel, ibid

[8] Pkt Paṇḍaga or Pāndaga

[9] Viz on the terrace on top of Mount Meru

[10] *cūlā* = *cūlikā* See Kirfel, pp 232-233

[crest] is twelve and four *yojanas* at the base and the top [respectively and] is made of beryl On its top there is a temple similar to [the one on] Vijayārdha There is a forest in the middle In the intermediate compass regions, there are sixteen lotus lakes, viz 1 Pundrā, 2 Pundraprabhā, 3 Suraktā and 4 Raktavatī[1], 1. Ksīrarasā, 2 Iksurasā, 3 Amrtarasā and 4. Vārunī; 1 Śankhottarā, 2 Śankhā, 3 Śankhāvartā and 4 Balāhakā, 1 Puspottarā, 2 Puspavatī, 3. Supuspā and 4 Puspamālinī[2] The palaces and temples are as [described] before In every of the four cardinal regions at the edges of the forest, there is a *jinābhiseka* stone[3], viz 1 Pānduśilā in the east, 2 Atipānduśilā in the south, 3 Raktaśilā in the west, 4 Atiraktaśilā in the north[4] These [stones] are lying in the position of a half moon They are five hundred *yojanas* long, half of that broad and four *yojanas* high They are made of silver and gold[5] Among these, on top of the Pāndukambalā and Raktakambalā there are two thrones On the two others, there is only one The length and width of all these thrones

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[1] Raktāvatī Ibid

[2] Pundrā, Pundraprabhā, Suraktā and Raktavatī in the north-east, Ksīrarasā, Iksurasā, Amrtarasā and Vārunī in the southeast, Śankhottarā, Śankhā, Śankhāvarttā and Balāhakā in the southwest, Puspottarā, Puspavatī, Supuspā and Puspamālinī in the northwest

[3] Lit 'inauguration of a Jina or Victor'

[4] According to Kirfel, p 232 Pāndu (Pkt Pandu, *Sthānānga* Pāndukambalā) in the east, Pāndukambalā (*Sthānānga* & *Jambūdvīpasamāsa* Atipāndukambalā) in the south, Raktā (Pkt Rattā, Sthānānga Raktakambalā) in the west and Raktakambalā (*Sthānānga* & *Jambūdvīpasamāsa* Atiraktakambalā) in the north

[5] The stones in the east and west are made of gold while those in the south and north of silver See Kirfel, p 233

[measures] five hundred *dhanus*. Their height is half of that On the southern and northern [thrones] the Jinas coming from the Provinces are consecrated[1], while on the other two [thrones] the Tīrthankaras originating from Bharata and Airavata [are consecrated] Next, at the four intermediate regions of Meru there are mountain ranges in the form of an elephant's tusk, named Vaksaskāra[2] It is said that these [mountain ranges] resemble the tusks of an elephant, thick at the base, then gradually decreasing until at the end they become narrow At the beginning, they converge with the Nisadha and Nīlavat [World Mountain ranges] There they are four hundred *yojanas* high and five hundred *yojanas* broad. Then they increase gradually in height while they decrease in width like the head of a horse, until they meet with Meru [There] they are five hundred *yojanas* high and an innumerable [small] part of an *angula* wide They are 1 Saumanasa in the southeast, made of silver and furnished with seven peaks, 2 Vidyutprabha in the south-west, made of purified gold and endowed with nine peaks, 3 Gandhamādana in the north-west, made of gold, with seven peaks, and 4. Mālyavat in the northeast, made of beryl and marked with nine peaks Each of them is thirty thousand, two hundred and nine plus six nineteenths [30,209 $^{6}/_{19}$ *yojanas*] long[3] On all [these four Vaksaskāra mountain ranges], there is a temple on every first

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[1] This does not agree with what Kirfel (p 233) writes "Wie im *Jambūdvīpasamāsa* noch zugefugt wird, findet hier die Weihe der südlichen und nordlichen Tīrthakara statt "

[2] Or Vaksāra, Pkt Vakkhāra.

[3] *kalā* a small part of anything, any single part or portion of a whole, esp a sixteenth part With the Jainas a *kalā* is $^{1}/_{19}$ See Kirfel, p 233

peak. These peaks have the same measures as [those] of Hımavat Theır names as enumerated from the point of Meru onwards are on the Saumanasa Vaksaskāra Mountaıns 1 Sıddhāyatana[1], 2 Saumanasa, 3 Mangalāpātı, 4 Devakuru, 5 Vımala, 6 Kañcana and 7 Vaśıṣta On the fifth and the sıxth [peak], the Toyadhārā and Vıcıtra gods [dwell].[2] Then, on the Vıdyutprabha [we have the peaks] named 1 Sıddhāyatana[3], 2 Vıdyutprabha, 3 Devakuru, 4. Padma, 5 Kanaka, 6 Svastıka, 7 Śītodā, 8 Sadājala[4] and 9 Harı On the Kanaka and Svastika peaks, the Puspamālā and Anindıta gods [dwell] [5] Even so on the Gandhamādana [we find] the 1 Sıddha, 2 Gandhamādana, 3 Gandhalāvat[6], 4 Uttarakuru, 5 Sphātıka[7], 6 Lohıta[8] and 7 Ānanda On the fifth and the sıxth the Bhogamkarā and Bhogavatī gods lıve Next [we have the peaks] on Mālavat 1 Siddha, 2 Mālyavat, 3 Uttarakuru, 4 Kaccha, 5 Sāgara, 6 Rajata, 7 Śītā, 8 Pūrnabhadra and 9 Harıtsaha On Sāgara and Rajata, the Subhogā[9] and Bhogamālınī gods [resıde] The rest

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[1] Or sımply Sıddha See Kırfel, p 233

[2] The fifth and sıxth peak are the Vımala and Kañcana Accordıng to the *Stānānga* these mountaıns are the resıdence of the Suvatsā and Vatsamıtra gods The *JDSU* agrees wıth the *JDSH* on thıs poınt See Kırfel, p 234

[3] Or agaın sımply Sıddha See Kırfel, p 233

[4] Also Śatajvala See Kırfel, p 234

[5] Accordıng to the *Sthānāṅga* on these mountaıns the Vārısenā and Balāhakā gods have theır resıdence Agaın the *JDSU* agrees wıth the *JDSH* on thıs poınt See Kırfel, p 234

[6] Also Gandhelavat or Gandhılāvatī See Kırfel, p 233

[7] Also Sphatıka (ıbıd)

[8] Also Lohıtāksa (ıbıd)

[9] Or sımply Bhogā (Kırfel, p 234)

[of the peaks are inhabited by] gods of the same name. Among these, the Haritsaha and Hari peaks are one thousand *yojanas* high and broad [at the base] while five hundred *yojanas* broad at the top. The rest have dimensions that are already described [1] In between Mandara, Gandhamādana, Nīlavat, and Mālyavat the land of Uttarakuru [lies] It is eleven thousand, eight hundred and forty-two plus two-nineteenths [11,842 $^{2}/_{19}$] *yojanas* broad Its inhabitants live as twins[2] according to the law of couples[3]. They are three *gavyūtas* in length, take food prepared at home which they enjoy [every] eighth day. They live up to the maximum of three *palyas*[4], their bodies marked by two and a half hundred and six ribs They experience the *susama-suṣamā* era, enjoying the fruits of the trees of plenty[5]. Nursing their children during forty-nine days until the end, they die peacefully [and] are born again as gods To the east and west of the Śītā, eight hundred and thirty-four, and as much as four-sevenths *yojanas* south of the Nīlavat, there are two Yamaka[6] mountains Both are one thousand *yojanas* high and broad at the base, and half of that broad at the top. On top

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[1] Viz five hundred *yojanas* high

[2] *yugalin* or *yugala*, lit 'member of a pair'

[3] Also *yugala-dharman* See Kirfel, p 234

[4] *palya* for *palyopama* Kirfel, p 339 explains that one *palyopama* (*paliovama*) is the time that passes when a container of one *yojana* in diameter and height, densely filled with fine hairs that grow within seven days, is completely empty, when every hundred years one hair is removed

[5] *kalpadru* = *kalpataru* the wishing tree or the tree of plenty.

[6] Lit 'twin-mountains', Pkt Jamaga.

of both there are two palaces made of gold[1] as on Himavat and on so many [others] In southern direction the lakes Nīla, etc [2] [are located] It is said

> *"The Yamaka [lakes] Nīlavanta, etc are [located] south of the two Yamaka [mountains] Every other [Yamaka lake] to the south is of the same size"*

The [lakes] are narrow from north to south, while elongated from east to west [3] They have the [same] dimensions as Lake Padma and have the same names as the gods residing there At every side to the east and west of them there are ten Kañcana mountains with the same names as the gods dwelling there [4] They are one hundred *yojanas* high and one hundred *yojanas* [broad] at the base, while on top they are fifty *yojanas* [broad] Their peaks lay one hundred *yojanas* from each other, while there is no gap at the base To the east of the Śītā, five hundred *yojanas* in diameter, in the middle twelve *yojanas* high, gradually becoming smaller, until at the end it is one-half

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[1] According to Kirfel (p 235) both Yamaka mountains themselves are made of gold and carry palaces (not necessarily two) on top Probably the *JDSH* is wrong here In the rest of the text normally the mountains are made of some kind of precious metal or gem, not the palaces standing on them So, the alternative reading could be something like '*tayor upari kanaka-mayayoh prāsādāh*'

[2] They are called the Yamakahradas (Pkt Jamagadaha) Five lie in Uttarakuru, five in Devakuru The lakes of Uttarakuru are Nīla (Nīlavanta), Uttarakuru, Candra (Canda), Airāvata (Erāvaya) and Mālyavat (Mālavanta) See Kirfel, p 236

[3] Kirfel (p 235) explains "Ihre Langsseiten sind nach Osten und Westen und ihre Breitseiten nach Norden und Suden gerichtet"

[4] Eighty according to Kirfel (p 236)

yojanas in size, there is a Jambūpītha[1] (Jambū pedestal) made of *jambū*-reed[2] It is surrounded by a lotus terrace, two *gavyūtas* high, and five *dhanus* broad At all the four cardinal directions the are four gates, two *krośas* high, half of that broad and adorned with banners, festooned decorations and jubilee garlands Furthermore, in [its] centre there is a Manipīthikā (pedestal of gems), four *yojanas* high, and eight *yojanas* wide On that the Jambū tree [stands] The height and the diameter [of its crest[3]] are eight *yojanas* Its root is made of diamond Its root and stem are two *yojanas* [4] Its branches are six *yojanas* and they are made of gold The stem and leaves are made of beryl, the sprouts are made of coral and the fruits of gems On the eastern branch, there is a mansion Inside there is a *mani-pīthikā* (pedestal of gems) which is the seat of the god Anādrta[5] On the rest [of the branches], there are palaces. In the middle, there is a temple All have the [same] size as those of Vijayārdha Around it, there are one hundred and eight [other] Jambū trees The number of the surrounding Jambū trees is like [it is the case with the lotuses] in Lake Padma [6] Its overlord is the god Anādrta Fifty *yojanas* from there, in the first wood, there are mansions in the four cardinal directions At the four intermediate directions, in the middle of four lotus

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[1] Pkt Jambūpīdha

[2] *jambūnada = jambūnada* According to Kirfel (p 234) it is golden

[3] The stem is two and the branches are six *yojanas* high (Kirfel, p 235)

[4] The depth of its root is $^1/_2$ *yojana* (Kirfel, p 234)

[5] Lit the 'disrespected' He is a descendant of Garuda

[6] The Jambū World tree is surrounded by 108 similar but smaller trees, like the central giant lotus in Lake Padma on Himavat is enclosed by the same amount of other lotuses (Kirfel, pp 219 & 235)

lakes, there are palaces. Between the mansions and palaces there are eight golden[1] peaks having the size of the Ṛṣabha peak[2] On these, there are temples. In the palaces east, west, etc. from Śāli forest[3] there are *siṃhāsana* (lion) thrones. South of Mandara [mountain] Devakuru [lies]. North of the Niṣadha [the twin mountains] Citra and Vicitra [are located], similar to the Yamakas The lakes [of Devakuru] are Nisadha, etc[4] In the western half of it, in outlook similar to the Jambū, the Śālmalī tree [stands], abode of Garuda[5] In East and West [Videha], there are thirty-two provinces For, Prāgvideha (East Videha) is split in two [sectors] by the Śītā, while Aparavideha (West Videha) is divided [in two sectors] by the Śītodā Again, every part is itself internally split into eight by four Vakṣaskāra [mountain ranges] and by three inland rivers flowing down inside [each sector] So four multiplied by eight produces the number of provinces as given [above] In like manner the southern and northern [provinces] are divided into three [provinces] by the Gangā and Sindhu, and by the Raktā and

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[1] *jambū-nada*, gold according to Kirfel, p 235

[2] They are eight *yojanas* high, also eight at the base and four at the top They have a foundation of two *yojanas* and they are made of gold See Kirfel, ibid

[3] Śālivana is most probably Bhadraśālavana See Kirfel pp 229-30

[4] Nisadha (Pkt Nisaha), Devakuru, Sūrya (Pkt Sūra), Sulasa and Vidyutprabha (Pkt Vijjuppabha). See Kirfel, p 236

[5] According to Kirfel (p 235) who relies on the *Sthānāṅga*, *Jambūdvīpaprajñapti*, *Lokaprakāśa* and *Trailokyadīpikā*, the Śālmalī tree is inhabited by the god Venu, descendant of Garuḍa. So we should read '*gārudāvāsā*' and not '*garudāvāsā*' as in Ed1

Raktodā[1] When the Vaitādhya [Mountains] cleave each province again, six regions are produced. It is said·

> "*For every province there is a Vaitāḍhya [range]. In each case there are two rivers equal to the Gangā and Sindhu They create six regions There are thirty-two provinces in videha*"

A province there is sixteen thousand, eight hundred and forty-two plus two-nineteenths *yojanas* [16,842 $^{2}/_{19}$] long and [3,213 $^{1}/_{2}$] *gavyūtas* broad.[2] On the slopes of the Niṣadha and Nīlavat, every province has one Ṛṣabha peak each Where the Śītā and the Śītodā, and the Gangā and Sindhu in turn meet the two fortresses Māgadha and Prabhāsa [lie]. Varadāma fortress lies right in between them Here between the two woods of Bhadraśāla and Mukha[3] there are four Vakṣaskāra [mountains] Between them, there are three rivers. In the spaces in between them, there are eight provinces. When all are multiplied with four, eight woods arise There are sixteen Vaksaskāra [mountains], twelve inland rivers [and] thirty-two provinces. Each province has two main rivers They are named the Gangā and Sindhu [in the southern provinces], both rising from a basin situated close to the Nisadha [World Mountain

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[1] Every *vijaya* or province in Videha is, in fact, a copy of either Bharata or Airāvata This means that in the sixteen northern *vijayas* as many Gaṅgās and Sindhus stream and that in the sixteen southern *vijayas* as many Raktās and Raktodās flow So also is every province divided by a Vijayārdha or Vaitādhya mountain range See Fig 8, p 273

[2] This is contradicted by the size given for the province of Kaccha by Kirfel (p 236)· 16,592 $^{2}/_{19}$ *yojanas* long and 2,213 *yojanas* and somewhat more broad.

[3] Here the woods at the mouth (*mukha*) of the Śītā and Śītodā are meant, viz the four Bhūtāranyaka forests

range] In the sixteen northern provinces, however, the two rivers escaping from a basin located close to Nīlavat, are known by name as the Raktā and Araktā[1] The names of the Vaksaskāra mountains over there are [four by four] 1 Citra, 2 Padma, 3 Nalina and 4 Ekaśaila, 1 Trikūta, 2 Vaiśramana, 3 Sudarśana and 4 Añjana, 1 Ankavat, 2 Padmavat, 3 Āśīvisa and 4 Sukhāvaha, 1 Candra, 2 Sūrya, 3 Nāga and 4 Devagiri [2] Every Vaksaskāra has four peaks each, 1 [the first always named] Siddhāyatana, 2 [the second] with the same name [as the Vaksaskāra itself], 3 [the third having the name of] the province to the east [of it] and 4 [the fourth having the name of] the province to the west [of it] Then there are the intermediate rivers, rising from a basin with an island in the middle where a goddess of the same name resides They discharge into the Śītā or the Śītodā, each of them hundred and twenty-five *yojanas* broad and ten *gavyūtas* deep [all over][3] There are twelve of them, viz the 1 Grāhāvatī, 2 Hradāvatī and 3 Vegavatī, the 1 Taptajalā, 2 Mattajalā and 3

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[1] The Raktā and Raktodā are meant here

[2] Kirfel (pp 237*ff*) gives the following somewhat differing list, based on the *Sthānānga*, *Jambūdvīpaprajñapti*, *Lokaprakāsa* and *Trailokyadīpikā* from West to East, in the North-East 1 Citrakūta (Pkt Cittakūda), 2 Brahma-k° (Pkt Vamhak°), 3 Nālina and 4 Ekaśaila (Pkt Egasela), in the South-East 1 Trikūta (Pkt Tiuda), 2 Vaiśramana (Pkt Vesamana), 3 Añjana and 4 Mātañjana (Pkt Māyamjana) or Ātmañjana, in the South-West 1 Ankavat or Ankāvati, Ankāpāti, Śabdavat, 2 Paksma (Pkt Pamha) or Pamhāvaī, Paksmapāti, Dvijavat, 3 Āśīvisa (Pkt Āsīvisa) and 4 Sukhāvaha (Pkt Suhāvaha) and, in the North-West 1 Candra (Pkt Canda), 2 Sūrya (Pkt Sūra), 3 Nāga and 4 Devā

[3] See Kirfel, p 237

Unmattajalā, the 1 Ksīrodā, 2 Simhasrotā and 3. Antarvāhinī and, the 1 Ūrmimālinī, Gambhīramālinī and 3. Phenamālinī [1] The provinces are 1 Kaccha, 2 Sukaccha, 3 Mahākaccha, 4 Kacchavat, 5 Āvarta, 6. Mangalāvarta, 7. Puṣkara, 8 Puskaravanta, 1 Vaccha, 2 Suvaccha, 3. Mahāvaccha, 4. Vacchavat, 5. Ramya, 6 Ramyaka, 7 Ramaṇīya, 8 Mangalavanta, 1 Padma, 2 Supadma, 3 Mahāpadma, 4. Padmavat, 5 Śankha, 6 Kumuda, 7 Nalini, 8 Salilavanta and, 1 Vapra, 2 Suvapra, 3. Mahāvapra, 4. Vapravat, 5 Valgu, 6 Suvalgu, 7 Gandila, 8 Gaṇḍilavanta [2] They are separated by

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[1] Here also Kirfel (id) gives a slightly divergent list from West to East, in the North-East the 1 Grāhāvatī (Pkt G(r)āhāvaī), 2 Hradāvatī (Pkt Dahāvaī) or Hrdāvatī and 3 Pankā(vaī), in the South-East the 1 Taptajalā (Pkt Tattajalā) or Taptā, 2 Mattajalā or Mattā and 3 Unmattajalā or Unmattā, in the South-West the 1 Ksīrodā (Pkt. Khīroā), 2 Śītaś(s)rotā (Pkt Sīasoā) or Suvāhinī and 3 Antarvāhinī (Pkt Antovahinī) and, in the North-West the 1. Ūrmimālinī (Pkt Ummimālinī), 2 Phenamālinī (Pkt Phenamālinī) and 3 Gambhīramālinī (Pkt Gambhīramālinī)

[2] Kirfel (id) gives the following list from West to East, in the North-East 1 Kaccha or Kacchā, 2 Sukaccha or Sukacch(ak)ā, 3 Mahākaccha or Mahākacchā, 4 Kacch(ak)āvatī, 5 Āvarta (Pkt Āvatta) or Āvartā, 6 Mangalāvarta (Pkt. Mamgalāvatta) or Mangalāvartā, 7 Puskara (Pkt Pukkhala) or Puskala/Puskalā, 8 Puskaravatī (Pkt Pukkhalāvaī) or Puskalāvatī, in the South-East 1 Vatsa (Pkt Vaccha or Vacchā), 2 Suvatsa (Pkt Suvaccha or Suvacch(ak)ā), 3 Mahāvatsa (Pkt Mahāvaccha or Mahāvacchā), 4 Vatsakāvatī (Pkt Vacchagāvaī) or Vatsāvatī, 5 Ramya (Pkt Ramma) or Ramyā, 6 Ramyaka (Pkt Rammaga), 7 Ramanīya (Pkt Rammanijja), 8 Maṅgālavatī (Pkt Mamgalāvaī) or Mangulavat, in the South-West 1 Paksma (Pkt Pamha) or Padmā, 2 Supaksma (Pkt Supamha) or Supadm(ak)ā, 3 Mahāpaksma (Pkt Mahāpamha) or Mahāpadmā, 4 Paksmakāvatī (Pkt

mountains and rivers The capital cities for every province separately are 1 Ksemā, 2 Ksemapurī, 3 Aristā, 4 Ariṣṭavatī, 5. Khaḍgī, 6 Mañjūsā, 7 Ausadhī, 8 Pundarīkiṇī, 1 Susīmā, 2. Kuṇḍalā, 3 Aparājitā, 4 Prabhākarī, 5 Aṅkavatī, 6 Padmāvatī, 7 Śubhā, 8 Ratnasañcayāḥ, 1 Aśvapurī, 2 Simhapurī, 3 Mahāpurī, 4 Vijayapurī, 5 Rājyā, 6 Virājyā, 7 Aśokā, 8. Vītaśokā and, 1 Vijayā, 2 Vaijayantī, 3 Jayantī, 4 Aparājitā, 5. Cakrapurī, 6 Khadgapurī, 7 Avadhyā, 8. Ayodhyā [1] All these cities form the counterpart of Ayodhyā in

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Pamhagāvaī) or Padmakāvatī, 5 Śankha (Pkt Samkha) or Suśankhyā, 6 Kumuda (Pkt Kumua) or also Nalina(ā), 7 Nalina (Pkt Nalina) or also Kumuda or Kumudā, 8 Nalināvatī (Pkt Nalināvaī) or also Saritā and, in the North-West 1 Vapra (Pkt Vappa) or Vaprā, 2 Suvapra (Pkt Suvappa) or Suvaprakā, 3 Mahāvapra (Pkt Mahāvappa) or Mahāvaprakā, 4 Vaprakāvatī (Pkt Vappagāvaī) or Vaprāvatī, 5 Valgu (Pkt Vaggū) or also Gandhā, 6 Suvalgu (Pkt Suvaggū) or also Sugandhā, 7 Gandila or Gandhila or Gandilā, 8 Gandilavatī (Pkt Gandilāvaī) or Gandhilāvatī or Gandhamālinī

[1] Kirfel (id) gives the following list corresponding with the one of the provinces from West to East, in the North-East 1 Ksemā (Pkt Khemā), 2 Ksemapurī (Pkt Khemapurī), 3 Ristā (Pkt Ritthā), 4 Ristapurī (Pkt Ritthapurī) or Ristāpurī, 5 Khadgī (Pkt Khaggī), 6 Mañjūsā (Pkt Mamjusā), 7 Ausadhī (Pkt Osahī), 8 Pundarīkinī, in the South-East 1 Susīmā, 2 Kundalā, 3 Aparājitā (Pkt Avarājiā), 4 Prabhamkarā (Pkt Pahamkarā), 5 Aṅkāvatī (Pkt Amkāvaī), 6 Paksmāvatī (Pkt Pamhāvaī), 7 Śubhā (Pkt Subhā), 8 Ratnasañcaya (Pkt Rayanasamayā), in the South-West 1 Aśvapurī (Pkt Āsapurī), 2 Simhapuri (Pkt Sīhapuri), 3 Mahāpurī or Mahā, 4 Vijayapurī or Vijayā, 5 Aparājitā (Pkt Avarājitā), 6 Arājyā (Pkt Arājā) or Virājā or Virājyā, 7 Aśokā (Pkt Asogā) or Śokā, 8 Vītāśokā (Pkt Vīasogā), in the North-West 1 Vijayā, 2 Vaijayantī (Pkt Vejayamtī), 3 Jayantī, 4 Aparājitā (Pkt Aparājiā), 5 Cakrapurī (Pkt Cakkapurī), 6 Khadgapurī

Bharata. The enumeration and counting of all the Vaksaskāra mountains, intermediate rivers, provinces, and cities has to start from the Mālyavat Vaksaskāra Mountains onwards [1] On each side of the Vaitādhya mountains of the provinces, there are fifty-five cities since both slopes have the same length. However, since Bharata and Airāvata have the shape of a bow[2] there is a difference in length between the inner and outer side [of their Vaitāḍhya mountains] Consequently, they possess fifty-five inhabited cities to the one side, while sixty to the other Above Nīlavat the continent of Ramyaka [lies]. It completely resembles Harivarsa The round Vaitāḍhya [mountain] here is named Mālyavat[3] Beyond that the mountain [range] of Rukmin [lies], counterpart of Mahāhimavat On its top Lake Mahāpuṇḍarika [lies], counterpart of Mahāpadma [and] home of the goddess Buddhi There are eight peaks here, named. 1 Siddha[4], 2. Rukma[5], 3 Ramyaka, 4 Narakānta[6], 5 Buddhi, 6 Raupya[7], 7 Hairanyavata and 8 Manikāñcana[8] There, south [of Rukmin] the Narakāntā runs to the east like the Harikāntā [in Harivarṣa while] north in western direction the Rūpyakūlā flows like the Rohitā [in Haimavata] Adjacent to [the Rukmin range] the

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(Pkt Khaggapurī), 7 Avadhyā (Pkt Avajjhā) or Avandhyā or Ayodhyā, 8 Ayodhyā (Pkt Aojjhā) or Avadhyā.

[1] Viz clockwise starting from the North-Eastern part of Mahāvideha

[2] Lit the back of a bow

[3] Elsewhere this mountain is named the Gandhāpāti (Pkt Gandhāvaī)

[4] Siddhāyatana, Kirfel, p 218

[5] Rukmin, ibid

[6] Narakāntā ibid

[7] Rūpyakūlā ibid

[8] Manikañcana, ibid

continent of Hairanyavata [lies], completely resembling Haimavata In its centre there is a round Vaitādhya [mountain] namely Vikatāpātī[1], residence of the god Prabhāsa All round Vaitādhya [mountains] have the same size and colour Above that the World Mountain range of Śikharin [lies] It is made of gold [and] is the abode of Laksmī[2] There Lake Pundarīka is [situated] with the [same] features as Padma From there, directing herself to the south, the Suvarnakūlā [flows], looking like the Rohitāmśā, while the Raktā and Raktavatī, in size like the Gangā and Sindhu, stream northwards On its top there are eleven peaks similar to the peaks on Himavat [and] known as the Siddhāyatana, Śikharin, Hairanyavata, Surādevī, Raktā, Laksmī, Suvarnā, Raktodā, Gandhāpāti, Eravata and Tigiñchi[3] Airavata, the counterpart of Bharata, is of all continents the most northerly located However, [its] Vaitādhya [mountain range] is characterized by an inverted number of cities The island named Jambūdvīpa is just one among the innumerable continents and oceans that lie beyond this Jambūdvīpa All palaces of the gods that rule the gates of victory, World Mountains, peaks, rivers, lakes, trees, provinces, etc are located there [As] it is said in the *Jambūdvīpaprajñapti*

"[Where, O Lord!] is the palace [named Daksinārdhabharata of the god of the Daksinārdhabharata peak

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[1] According the *Jambūdvīpaprajñapti*, *Sthānānga* and *Lokaprakāśa* this mountain range is called 'Mālyavat' The *Jambūdvīpasamāsa* and here the *Jambūdvīpasamgrahanī* call it the Vikatāpātī See Kirfel, p 228

[2] Pkt Lacchī

[3] Compare with Kirfel, p 218 Siddhāyatana, Śikharin, Hairanyavata, Suvarnakūlā, Surādevī, Raktā, Laksmī, Raktāvatī, Ilādevī, Airāvata and Tigiñccha

considered to be located? Gautama!] south of mount Mandara, right across the innumerable continents and oceans, on another Jambūdvīpa [continent], going as far as twelve thousand yojanas [south], there the palace [named Daksinārdhabharata of the god of the Daksinārdhabharata peak] is said [to be located]"[1].

The detailed description of these [palaces] can be found in the Major commentary on the *Ksetrasamāsa*[2]

एषां [ते?] क्षेत्राणां द्वात्रिंशतो विजयानां च मध्यवर्त्तिनो वैताढ्याः, ते च क्रमेण चत्वारश्चतुस्त्रिंशच्च वृत्ता वर्त्तुलाकारा इतरे तद्विपरीता दीर्घा इत्यर्थ, इदमुक्तं भवति, चत्वारो वृत्तवैताढ्यास्तेषां स्थानं प्रमाणं च प्रागेवोक्तं क्षेत्रसमासानुसारेण, सिद्धान्तस्त्वनाद्यानां त्रयाणां स्थानकथनेन व्यवस्थितः, तथाहि - शब्दापाती, तद्वत् हरिवर्षे विकटापाती, रम्यके गन्धापाती, हैरण्यवते माल्यवानिति। तथा च तद्ग्रंथः -

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[1] *JDP, sū* 14

[2] No doubt the major commentary of Malayagiri is meant here In the commentary of Śānticandra on the *JDP* edited by Javeri (pp 83-84) a similar remark is made अत्र सूत्रे दक्षिणार्धभरतकूटवत् शेषकूटानामतिदेशात् बृहत्क्षेत्रसमासवृत्तौ "एवं शेषकूटान्यपि स्वस्वाधिपतियोगतः प्रवृत्तान्यवसेयानी"ति श्रीमलयगिरिसूरिभिर् उक्तत्वाच् चेति, चेत् उच्यते *atra sūtre daksinārdhabharata-kūta-vat śesa-kūtānām atideśāt brhatksetra-samāsa-vrttau "evam śesa-kūtāny api sva-svādhipati-yogatah pravrttāny avaseyāni" iti śrī-malayagiri-sūribhir uktatvāc ceti cet, ucyate* "If one argues [that the other peaks need not to be described] because the other peaks are analogous to the Daksinārdhabharata peak [described] here in the *sūtra* and because in the commentary on the *Brhatksetrasamāsa* the Venerable Malayagiri Sūri says that also the other peaks have to be understood to occur in union with their own tutelary deities, we supply the following information "

"कहि णं भंते, हरिवासे वियडावई नामं वट्टवेयड्ढे पन्नते? गोयमा, हरिसलिलाए महानईए पच्चत्थिमेणं हरिकंताए महानईए पूरित्थीमेणं[1], हरिवासस्स बहुमज्झदेसभागे, इत्थ णं वियडाव[ा]ईणामं वट्टवेयड्ढे पण्णत्ते, [...]"[2]

तथा,

"कहि णं भंते, रमए वासे गंधावई नामं वट्टवेयड्ढे पन्नत्ते? गो., नरकंताए पच्चत्थिमेणं, नारीकंताए पुरित्थीमेणं, रम्मयवासस्स बहुमज्झदेसभागे गंधावईनामं वट्टवेयड्ढे पन्नत्ते, [ ]"[3]

तथा,

"कहि णं भंते, ए[हे]रण्णवए वासे मालवंतपरियाए नामं वट्टवेयड्ढे पन्नत्ते, [ ]"[4]

इति, तत्त्वं पुनः केवलिनो विदन्ति। दीर्घवैताढ्यास्तु द्वात्रिंशत् विदेहेषु प्रतिविजयमेकैकस्य भावात्, द्वौ च भरतैरावतयोः, सर्वमीलने चतुस्त्रिंशत्,

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[1] For पुरत्थिमेणं

[2] *JDP*, 4th Vaksaskāra, *sū* 82, ed Javeri, p 304 (This one and the two quotations below are also found in the commentary on the *BKSJ*, verse 175, p 179) कहि णं भन्ते। हरिवासे वासे विअडावई णामं वेट्टवेअद्धपव्वए पण्णत्ते? गो॰। हरिए महाणईए पच्चत्थिमेणं हरिकंताए महाणईए पुरत्थिमेणं हरिवासस्स २ बहुमज्झदेसभाए एत्थ णं विअडावई णामं वेट्टवेअद्धपव्वए पण्णत्ते, [छाया कुत्र ननु भदन्त। हरिवर्षे विकटापाती नाम वृत्तवैताढ्यः प्रज्ञप्तः? गौतम, हरिसलिलायाः महानद्याः पश्चिमेन हरिकान्तायाः महानद्याः पूर्वेण, हरिवर्षस्य बहुमध्यदेशभाग, अत्र ननु विकटापाती नाम वृत्तवैताढ्यः प्रज्ञप्तः,]

[3] *JDP*, 4th Vaksaskāra, *sū* 111, ed Javeri, p 377 कहि णं भन्ते। रम्मए वासे गन्धावईणामं वट्टवेअद्धपव्वए पण्णत्ते गोअमा। णरकन्ताए पच्चत्थिमेणं णारीकन्ताए रम्मगवासस्स बहुमज्झदेसभाए एत्थ णं गन्धावईणामं वेट्टवेअद्धे पव्वए पण्णत्ते, [छाया कुत्र ननु भदन्त, रम्यकवर्षे गन्धापाती नाम वृत्तवैताढ्यः प्रज्ञप्तः गौतम, नरकान्तायाः पश्चिमेन, नारीकान्तायाः पूर्वेन रम्यकवर्षस्य बहुमध्यदेशभागे गन्धापाति नाम वृत्तवैताढ्यः प्रज्ञप्तः,]

[4] *JDP*, 4th Vaksaskāra, *sū* 111, ed Javeri, p 378 कहि णं भन्ते। हेरण्णवए वासे मालवन्तपरिआए णामं वट्टवेअद्धपव्व पं॰? [छाया कुत्र ननु भदन्त, हैरण्यके वर्षे माल्यवत्पर्यायः नाम वृत्तवैताढ्यः प्रज्ञप्तः?,]

वक्षस्कारगिरयः षोडश चित्रादयो ये विजयच्छेदिनः, तथा द्वाविति द्विसंख्यौ, काविल्याह - 'चित्तविचित्त'-इति प्राकृतशैल्या विभक्तिऌोपः। ततः चित्रश्च विचित्रश्च चित्रविचित्रौ, एतयोर्हि निषधमुत्तरेण शीतादाया अपरस्यां चित्रगिरिः प्राच्यां तु विचित्रः, तथान्यौ द्वौ यमकौ नीलवतो दक्षिणतः शीतायाः प्रागपरस्थितौ, एतेषां चतुर्णां समुदितानामपि 'यमका'-इति क्वचित्संज्ञा दृश्यते। कनकगिरयः काञ्चनगिरयस्तेषां द्वे शते शतद्वयं, तद्यथा - कुरुषु समुदिता नीलवदादयो दश ह्रदा, एकैकस्य ह्रदस्य वामतो दक्षिणतश्च प्रत्येकं दश कनकनगास्ततः पार्श्वद्वये ऽपि विंशतिः विंशतिः सर्वमीलने जातं शतद्वयं, तथा गजदन्ताकारत्वाद् गजदन्ता विद्युत्प्रभादयश्चत्वारस्ते हि मेरोर्विदिक्षु स्थिताः, तथेति सादृश्योपन्यासार्थः। चः समुच्चये, सुष्ठु मनोहरः सुवर्णरत्नमयत्वात्, मेरुर्मंदरो, वर्षधरा हिमवदादयः षट्। सर्वसंख्यामाह - 'पिंडे'-इत्यादि पिण्डे सर्वसमूहे एकोनसप्तत्यधिके द्वे शते भवत इति शेषः॥ १२॥

esām ksetrānām dvā-trımśato vıjayānām ca madhya-vartıno vaıtādhyāḥ, te ca kramena catvāraś catus-trıṃśac ca vrttā vartulākārā ıtare tad-vıparītā dīrghā ıty artha, ıdam uktam bhavatı, catvāro vrtta-vaıtādhyās teṣām sthānam pramānam ca prāg evoktam ksetrasamāsa^anusārena, sıddhāntas tv anādyānāṃ trayānām sthāna-kathanena vyavasthıtaḥ, tathā hı - śabdāpātī, tad-vat harıvarṣe vıkatāpātī, ramyake gandhāpātī, haıranyavate mālyavān ıtı tathā ca tad-granthaḥ·

> ***"kahi ṇaṃ bhaṃte, harivāse viẏaḍhāvaī nāmaṃ vaṭṭa-veyaḍḍhe pannate? goẏamā, hari-salilāe mahā-naīe paccatthimeṇaṃ harikantāe mahā-naīe puritthīmeṇaṃ[1], harı-vāsassa bahu-majjha-desa-bhāge, ittha ṇaṃ viẏaḍāvaī ṇāmaṃ vaṭṭa-veẏaḍḍhe paṇṇatte, [...]"[2]***

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[1] For *puratthımenam*

[2] Chāyā *kutra nanu bhadanta, harıvarse vıkaṭāpātī nāma vrtta-vaıtādhyah prajñaptaḥ? gautama, harı-salılāyāh mahā-nadyah*

tathā,

> **"*kahi ṇaṃ bhaṃte, ramae vāse gaṃdhāvaī nāmaṃ vaṭṭa-veyaḍḍhe pannatte? go., narakantāe paccacchimeṇaṃ, nārīkantāe puricchīmeṇaṃ, rammaya-vāsassa bahu-majjha-desa-bhāge gandhāvaī nāmaṃ vaṭṭa-veyaḍḍhe pannatte, [...]*"[1]

tathā,

> **"*kahi ṇaṃ bhaṃte, [h]eraṇṇavae vāse mālavanta-pariyāenāṃ vaṭṭa-veyaḍḍhe pannatte? [...]*"[2]

*iti, tattvam punah kevalino vidanti dīrgha-vaitādhyās tu dvātrimśat videhesu prati-vijayam ekaikasya bhāvāt, dvau ca bharat-airāvatayoh, sarva-mīlane catustrimśat, vaksaskāra-girayah sodaśa citrādayo ye vijaya-cchedinah, tathā 'dvāv' iti dvi-samkhyau, kāv ity āha - '**citta-vicitta**'-iti prākrta-śailyā vibhakti-lopah tatah citraś ca vicitraś ca citra-vicitrau, etayor hi nisadham uttarena śītādāyā aparasyām citra-girih prācyām tu vicitrah, tathānyau dvau Yamakau nīlavato daksinatah śītāyāh prāg-apara-sthitau, etesām caturnām samuditānām api 'yamakā' iti kvacit samjñā drśyate kanaka-girayah kāñcana-girayas tesām dve śate śata-dvayam, tad yathā kurusu samuditā nīlavad-ādayo daśa hradā, ekaikasya hradasya*

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paścimena harikāntāyāh mahā-nadyah pūrvena, hari-varsasya bahu-madhya-deśa-bhāge, atra nanu vikatāpātī nāma vrtta-vaitādhyah prajñaptah,[ ]

[1] Chāyā *kutra nanu bhadanta, ramyaka-varse gandhāpātī nāma vrtta-vaitādhyah prajñaptah? gautama, narakāntāyāh paścimena, nārīkāntāyāh pūrvena ramyaka-varsasya bahu-madhya-deśa-bhāge gandhāpāti nāma vrtta-vaitādhyah prajñaptah, [ ]*

[2] Chāyā *kutra nanu bhadanta, hairanyake varse mālyavat-paryāyah nāma vrtta-vaitādhyah prajñaptah [ ]* "

vāmato daksinataś ca pratyekam daśa kanaka-nagās tatah pārśva-dvaye 'pi vimśatih vimśatih sarva-mīlane jātam śata-dvayam, tathā gaja-dantākāratvād gaja-dantā vidyutprabhādayaś catvāras te hi meror vidiksu sthitāh, tatheti sādrśyopanyāsārthaś, caḥ samuccaye, sustu manoharah su-varna-ratna-mayatvāt, merur mandaro, varsadharā himavad-ādayah sat sarva-samkhyām āha - 'pinde'-ity ādi pinde sarva-samūhe ekona-saptaty-adhike dve śate bhavatu iti śesah 12

12 The meaning is as follows These continents and the thirty-two provinces located in the centre (viz. Videha) have Vaitādhya mountains There are four and thirty-four [Vaitādhya mountains] respectively, [the first] round or circular in shape, the others, on the contrary, long [1] It is stated that there are four round Vaitādhya [mountains] Their location and size have been described earlier following the *Ksetrasamāsa* The Canon (Siddhānta), however, stops with a description of the location of three without an 'etc' [added] They are the Śabdāpātī and, similar to that, the Vikatāpātī in Harivarsa, the Gandhāpāti in Ramyaka and the Mālyavān in Hairanyavata [2] Therefore, the text reads

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[1] There are thirty-eight Vaitādhya mountain ranges in total four round ones in central Videha, thirty-two in East and West Videha, and one in Bharata and Airāvata each

[2] There is, again, some confusion here The Śabdāpāti (Pkt Saddāvaī) lies in Haimavata, 1,000 *yojanas* in height and diameter and consisting of gems The Mālyavat (Pkt Mālavanta) is located in Harivarsa In the *Jambūdvīpasamāsa* this mountain is called the Vikatāpāti In Harivarsa the Vikatāpātī (Pkt Viadāvaī) lies or, the Gandhāpāti according to the *Jambūdvīpasamāsa* Finally, the Gandhāpāti (Pkt Gandhāvaī) is found in Ramyaka For details, see Kirfel, pp 222 and 228

"Where, O Lord, in Harivarsa is the round Vaitāḍhya mountain Vikatāpāti considered [to be located]? Gautama, west of the great River Harisalilā, east of the great River Harikāntā and right in the centre of Harivarsa, there the round Vaitādhya mountain Vikatāpāti is considered [to be located,]"[1]

Similarly

"Where, O Lord, in Ramyaka continent is the round Vaitādhya mountain Gandhāpāti considered [to be located]? Gautama, west of the Narakāntā, east of the Narīkāntā and right in the centre of the Ramyaka continent, there the round Vaitādhya mountain Gandhāpāti is considered [to be located,]"[2]

Similarly

"Where, O Lord, in Hairanyaka continent is the round Vaitādhya mountain [named the] Mālyavat cone considered [to be located]?"[3]

[Regarding this only] the Omniscient know the truth There are thirty-two long Vaitādhya [mountain ranges] in the Videha regions since they occur in every province There are two in Bharata and Airāvata [So] there are thirty-four when all are added together There are sixteen Vaksaskāra mountains, Citra, etc [4], separating the provinces Next, '*dvau*' means the number

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[1] *JDP*, *vaks* 4, *sū* 82

[2] *JDP*, *vaks* 4, *sū* 111

[3] Id

[4] 'Vaksaskāra', lit a bag for keeping valuable things, so called because it is borne upon the breast The word is also applied to sections of Jaina works The sixteen Vaksaskāra or Vaksāra mountains are located in Mahāvideha The Vaksaskāra mountains east from Mālyavat are 1

two [The author] explains which two. ***'citta-vicitta'***. According to the nature of Prākrit, there is loss of declension [here] So, [the words] *'citra'* and *'vicitra'* [form the compound] *'citra-vicitra'* Both [lie] north of Nisadha. Mount Citra [lays] west of the Śītā while Vicitra east The other two, the Yamaka [mountains, lie] to the south of Nīlavat, located to the east and west of the Śītā.[1] All the four mentioned above are sometimes acknowledged as the 'Yamakas (the Twins)' The Kanaka Mountains are [the same as] the Kañcana Mountains There are two hundred, viz two centuries of them In the Kuru regions there are all together ten lakes, Nīlavat, etc To the left and the right of each of these lakes there are ten Kanakanaga (golden) mountains Therefore, at the two sides there are twenty, which all-together make up for two hundred Even so there are four Gajadanta mountains, the Vidyutprabhā, etc , [so called] because they resemble the tusks of an elephant They are located at the intermediate points of compass of Meru The word *'tathā* (even so)' [is used in] the sense of a statement of similarity *'ca* (and)' is used in conjunctive sense [*'su'* in *'su-*

Citrakūta (Pkt Cittakūda), 2 Brahmakūta (Pkt Vamha), 3 Nālina (Pkt Nalina) and 4 Ekaśaila (Pkt Egasela) East of Saumanasa we find the 1 Mātañjana (Pkt Māyamjana), 2 Añjana, 3 Vaiśramana (Pkt Vesamana) and 4 Trikūta (Pkt Tiuda) West of the Vidyutprabha lie 1 Anka, 2 Paksma (Pkt Pamha), 3 Āśīvisa (Pkt. Āsīvisa) and 4 Sukhāvaha (Pkt Suhāvaha) Finally, West of the Gandhamādana are situated the 1 Devā, 2 Nāga, 3 Sūrya (Pkt Sūra) and 4 Candra (Pkt Canda)

[1] The Yamaka (Pkt Jamaga) mountains are located in Uttarakuru, to the west and east of the Śītā, each $834^{4}/_{7}$ *yojanas* south of Nīla They are 1,000 *yojanas* high and made of gold The Citra and Vicitra match the Yamakas and lie in Devakuru See Kirfel, p 235.

meru' means] highly praised or beautiful since [Mount Meru] is made of beautiful gems Meru is Mandara There are six world-supporting mountain ranges, Himavat, etc [Now the author] gives the total number '*piṇḍe*', etc The expression '*piṇḍe*' means 'in total' There two hundred and sixty-nine [mountains] All this was left to be supplied

SŪTRA 13

उक्तं पर्वतद्वारमधुना कियत्सु पर्वतेषु कियन्ति कूटानि भवन्ति? इति पञ्चमद्वारमाह -

uktam parvata-dvāram adhunā kiyatsu parvatesu kiyanti kūtāni bhavanti? iti pañcama-dvāram āha

Now that the topic of the [world] mountain ranges has been treated, [the author] deals with the fifth topic [answering the questions] how many peaks there are [and] on how many mountains

सोलस[1]वक्खारेसुं[2], चउ[3] चउ[4] कूडा य[5] हुंति[6] पत्तेयं[7] ।
सोमणस[8]गंधमायण[9], सत्तट्ठ[10] य[11] रुप्पि[12]मह[1]हिमवे[2] ॥ १३ ॥[3]

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[1] सोलस्स Bhog6 & 7 सोल्स १६ Bhog8

[2] Only Tueb, Bhog7 & 11 have the metrical correct ending -सुं The other sources have -सु except Brd3 that has -सू

[3] चउ २ meaning चउ written twice in succession Brd1, Bhog9 & 14 चओ Bhog13 चओ २ Bhog17

[4] चओ LD1 चउ ४ Bhog2 चउ २ Brd1

[5] ई Bhog2 इं Bhog5 इ Bhog12

[6] होंति Ed1 हुंत्ति LD1, Brd1 हुंती Bhog2

[7] पत्तेअं LD2 पत्तेय Brd2

[8] सोमणसं LD1 सोमणस १ Bhog5 सोमणस्स Bhog6 & 17 सोमनस Bhog13 सोमणस is missing in Bhog12 but added as सोमरस १ after गन्धमायण

[9] गन्धमाणय LD2, Bhog14 गन्धमायणं Bhog6 & 9

[10] सत्त७ट्ठ Bhog2 सत्त७ ८ and ट्ठ are missing in Bhog5 सत्त७ट्ठ८ Bhog12 सत्तऽट्ठ Bhog13

[11] य omitted in Bhog5, 6, 8, 12 & 14

[12] रूप्पि Ed1, 2 & 3, LD2, Bhog13, 15 & 17 रूपि Brd2, Bhog1, 8, 9 & 12 रुपि Brd3, Bhog10 & 14 रूप्पी Bhog6 रूप्पी य Bhog7 & 16

solasa-vakkhāresuṃ, caü caü kūḍā ya huṃti patteyaṃ;
somaṇasa-gaṃdhamāyaṇa, sattaṭṭha ya ruppi-mahahimave.
13.

(षोडशवक्षस्कारेषु चत्वारि चत्वारि कूटानि भवन्ति प्रत्येकतं, सौमनसगन्धमादनयोः सप्ताष्टौ च रुक्मिमहाहिमवतो॰ ॥ १२ ॥ *ṣoḍaśa-vaksāresu catvāri catvāri kūṭāni bhavanti pratyekam, saumanasa-gandhamādanayoḥ saptāstau ca rukmi-mahāhimavatoh 13*)

13 On the sixteen Vaksāra mountains there are four peaks each, on Saumanasa and Gandhamādana seven and on Rukmi and Mahāhimavat eight

COMMENTARY

'सोलस'-इति - षोडशसु चित्रादिषु वक्षस्कारनगेषु चत्वारि चत्वारि कूटानि पर्वतस्योपरिष्टादुच्चैर्गतानि शृङ्गाणि, 'कूटानि'-इति सामयिकी संज्ञा। तथा सौमनसगन्धमादनयोः सप्त सप्त, इह विभक्तिलोपो वीप्सा तूत्तरत्रापि प्राकृतशैल्या विज्ञेया। चः पुनरर्थे। रुक्मिमहाहिमवतोर्वर्षधरयोरष्टावष्टौ, एकमेकं प्रति प्रत्येकं, ततः प्रत्येकं कूटानि भवन्तीति सर्वत्र योज्यम् ॥ १३ ॥

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[1] महा Ed2 & 3, Brd2, Bhog4, 5, 6, 7, 10, 13, 14, 15, 16 & 17 माहा Brd3 मइ Bhog9 The other sources have the metrically correct मह
[2] हिमवे ८ Bhog2 हिमवंते Bhog6 हीमिवे Bhog9 हेमवे Bhog14
[3] LD1 repeats the first part of verse 12 in verse 13 ***dosaya ... dunni*** This passage is erased with yellow pigment It then continues with what is actually verse 13 but is numbered 14 Also in Bhog5 & 8 this is verse 14 In Bhog1 this is numbered verse 12 Bhog12 introduces this verse with द्वा ४, Bhog15 with द्वार ५.

'solasa'iti - sodaśasu citrādisu vaksaskāra-nagesu catvāri catvāri kūtāni parvatasyoparistād uccair-gatāni śrngāṇi, 'kūtāni'-iti sāmayikī samjñā tathā saumanasa-gandhamādanayoh sapta sapta, iha vibhakti-lopo vīpsā tūtturatrāpi prākṛta-śailyā vijñeyā. caḥ punar-arthe rukmi-mahāhimavator varsadharayor astāv aṣṭau, ekam ekaṃ prati pratyekaṃ, tatah pratyekaṃ kūṭāni bhavantīti sarvatra yojyam. 13

13 '***Solasa***' [etc] On the sixteen Vaksaskāra mountains, Citra[kūta], etc [1], there are four peaks each, pinnacles that rise up on top of the mountain ranges They are commonly known as the 'Kūtas' (the 'Horns') [2] Likewise on the Saumanasa and Gandhamādana [Vaksāra Mountains] there are seven [peaks] each[3] There is loss of declension here [in '*sapta sapta*'] The

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[1] For the 'etc ', see p 154

[2] The name of the first peak on every Vaksaskāra is Siddhāyatanakūta (Pkt Siddhāyayanak°) The second carries the name of its corresponding mountain range The third and the fourth have the same names as their adjacent provinces So we have for instance on Citrakūta between Kaccha and Sukaccha 1 Siddhāyatanakūta (Pkt Siddhāyayanak°), 2 Citrakūta (Pkt Cittakūda), 3 Kacchakūta and 4 Sukacchakūta See Kirfel, pp 238*ff*

[3] Saumanasa (Pkt Somanasa) lies southeast from Mount Meru and is made of silver (*rūpya*) Its seven peaks are named 1 Siddha, 2 Saumanasa (Pkt Somanasa), 3 Māngalāpāti (Pkt Mamgalāvāī), 4 Devakuru, 5 Vimala, 6 Kāñcana (Pkt Kāmcana) and 7 Vaśista (Pkt Vasittha) Gandhamādana (Pkt Gandhamāyana) is situated to the northwest and is made of gold (*kanaka*) It carries the peaks 1 Siddha, 2 Gandhamādana (Pkt Gandhamāyana), 3 Gandhelavat (Pkt

repetition [of the word '*sapta*'] has to be understood here and in what follows as typical for Prākrit The word '*ca* (and)' is used in the sense of '*punar* (again)' On the World Mountain ranges Rukmi and Mahāhimavat there are eight [peaks] each '*Pratyekam* (each one)' means '*ekam ekam* (one by one)' The same construction applies in all [three] instances [viz on mountain range *x*] there are [*n*] peaks each [1]

Gandhilāvaī) 4 Uttarakuru, 5 Sphatika (Pkt Phaliha), 6 Lohitākṣa (Pkt Lohiakkha) and 7 Ānanda (Pkt Ānanda) See Kirfel, p 233

[1] Haribhadra Sūri did not mention ***sattā*** (*sapta*) and ***aṭṭha*** (*aṣṭa*) twice in verse 13 nor did he repeat ***patteyam*** (*pratyekam*) in these instances Prabhānanda points to the necessity to add ***patteyam*** (*pratyekam*) in both cases

SŪTRA 14

चउतीस[1] वियड्ढेसुं[2], विज्जु[3]प्पह[4]निसढ[5]नीलवंतेसु[6] ।
तह मालवंत[7]सुरगिरि[8], नव नव[9] कूडाइ[10] पत्तेयं[11] ॥ १४ ॥[12]

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[1] चउत्तीस LD1, Brd2 & 3, Bhog6 चउतिसं Bhog2 चउतीसं ३४ Bhog5 व(?)त्तीस Bhog12 चउतीस Bhog13

[2] वियड्ढेसु Ed1, 2 & 3, Brd1, Bhog1, 4, 8, 9, 13, 14 & 16 विअड्ढेसु LD2 वियढेसु Brd2, Bhog6 वियढेसुं Brd3 वीयटे(?)सु Bhog2 वेयडे(?)सुं Bhog5 वीयड्ढेसू Bhog7 वियड्ढे(?)सूं Bhog10 वेयढे(?)सु Bhog12 वियढे(?)स्सु Bhog15 विढेसु Bhog17 Only LD1, Tueb and Bhog11 have the metrically correct वियड्ढेसुं

[3] विद्यु Ed1, LD1, Brd1, 2 & 3, Bhog1, 2, 4, 6, 7, 9, 10, 11, 14 & 16 विज्ज Bhog5 विजु Bhog8 विजू Bhog13 चिद्यु Bhog15 विद्य Bhog17 Only Ed2 & 3, LD2 and Tueb have the standard Pkt form विज्जु < Skt विद्युत्

[4] पह LD1 & 2, Brd1, 2 & 3, Tueb, Bhog1, 2 & 8 पहे १ Bhog5 प्पहे १ Bhog12 The other sources have the metrically correct -प्प- for -प्र-

[5] नीसड्ढ Bhog1 & 16 निसढि २ Bhog5 निसड्ढ Bhog9 & 14 निटड्ढि २ Bhog12

[6] नीलवतेसु LD1, Bhog9(?), 10 & 11 निलवंतेसु Bhog13 & 17 निल(?)वंतेसु Brd2 नीलवंतेय ३ Bhog5 & 12 नीलवतेसू Bhog7

[7] मालवत LD1, Bhog15 मालवते Bhog2 मालवत ४ Bhog5 & 12 मालंवंतं Bhog10

[8] सूरगिरि LD1, Bhog9 & 13 सुरगिरी Bhog1, 6, 11, 14 & 16 र is missing in Bhog2 सुरगिरि ५ Bhog5 & 12 सुरगीरी Bhog7 सुरगिर Bhog8 सूरगिरी Bhog15

[9] नव २ LD1, Brd1, 2 & 3, Bhog7, 9, 13, 14, 15 & 17

[10] Only LD2 and Bhog9 & 10 have the metrically correct ending -आइ कूडाइ Ed1, 2 & 3, LD1, Brd1, 2 & 3, Tueb, Bhog2, 4, 6, 11(?), 14 & 15 Bhog15 adds कुंति कूडाय Bhog1, 5, 7, 8, 12, 13, 16 & 17

[11] पत्तेय LD1 पत्तेअ LD2 य(प?)त्तेयं Bhog2

[12] This is numbered verse 15 in LD2, Bhog5 and Bhog8, verse 13 in Bhog1

caütīsa viyaḍḍhesuṃ, vijjuppaha-nisaḍha-nīlavaṃtesu;
taha mālavaṃta-suragiri, nava nava kūḍāi patteyaṃ. 14.

(चतुस्त्रिंशद्वैताढ्येषु विद्युत्प्रभनिषधनीलवन्तेषु। तथा माल्यवत्सुरगिरयोर्नव नव कूटानि प्रत्येकम्॥ १४॥' *catus-triṃśad vaitāḍhyeṣu vidyutprabha-niṣadha-nīlavantesu, tathā mālyavat-suragirayor nava nava kūṭāni pratyekam 14*)

14 On the thirty-four Vaitādhya mountains, on the Vidyutprabha, Nisadha and Nīlavanta, and likewise on both the Mālyavat and Suragiri there are over and over again nine peaks each

COMMENTARY

'चउतिस'-इति - चतुस्त्रिंशति वैताढ्येषु विजयभरतैरवतविच्छेदकेषु दीर्घवैताढ्येषु, तथा विद्युत्प्रभश्च निषधश्च नीलवांश्च ते तथोक्तास्तेषु, तथेति सादृश्ये, माल्यवांश्च सुरगिरिश्च माल्यवत्सुरगिरी, तयोस्तथोक्तयोः प्राकृतशैल्या विभक्तिलोप, एतेषु प्रत्येकमेकोनचत्वारिंशति पर्वतेषु नव नव कूटानि भवन्ति ॥ १४ ॥

'*caütīsa*'*-iti - catus-triṃśati vaitādhyesu vijaya-bharata-airavata-vicchedakesu dīrgha-vaitādhyesu, tathā vidyut-prabhaś ca niṣadhaś ca nīlavāṃś ca te tathoktās tesu, tatheti sādṛśye, mālyavāṃś ca suragiriś ca mālyavat-suragirī, tayos tathoktayoh prākṛta-śailyā vibhakti-lopa, etesu pratyekam ekona-catvāriṃśati parvatesu nava nava kūṭāni bhavanti 14*

14 '*caütīsa*' [etc.]. On the thirty-four Vaitādhya mountains [in Videha], the long Vaitādhya mountains dividing Bharata and Airavata in provinces, and likewise on the Vidyutprabha, the

Nisadha and the Nīlavant, on these as they are named - '*tathā*' means 'similarly' - and on both the Mālyavat and the Suragiri - [in compound this is:] on the '*mālyavat-suragiri*' - on those two as they are named - there is loss of declension [here] since this is typical for Prākrit - on [all] these thirty-nine [mountains] separately there are nine peaks each.

SŪTRA 15

तथा -
tathā -
Even so,

हिम[1]सिहरिसु[2] इक्कारस[3], इय[4] इगसट्ठी[5] गिरिसु[6] कूडाणं[7] ।
एगत्ते[8] सव्वधणं[9], सय[10] चउरो[11] सत्त[12]सट्ठी[13]य[14] ॥ १५ ॥[15]
hima-siharısu ıkkārasa, iẏa ıga-saṭṭhī gırīsu kūḍāṇaṃ,
egatte savva-dhaṇaṃ, saẏa caüro satta-saṭṭhī ya. 15.

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[1] हेमगिरि Bhog6 हिम ११ Bhog12
[2] सिहरीसु Ed3, Bhog1, 5 & 13 सिहरिसि Bhog6 सिहरिसु Bhog17
[3] ईक्कारस LD1, Brd3, Bhog7, 16 & 17 स is missing in LD2 इकारस Bhog2 इगारस ११ Bhog5 गारस with इ missing in Bhog6 ईगारस Bhog12
[4] इय Brd2, Bhog10 इअ Bhog8
[5] इगसट्ठि Ed3, Bhog1, 2, 9, 10 & 14 ईगसट्ठी LD1, Brd3 इगसठि Bhog7 इगसवि Bhog15
[6] गिरिसु Ed2, Bhog4, 6, 8, 10 & 13 गिरिसु Bhog15 & 17 गिरीसू LD1 गिरीसुं Brd3 सु is missing in Bhog2 गीरीसू Bhog16
[7] कूडाण Bhog9 & 10 कुण्डाणं Bhog15
[8] एगोत्ते LD1 एगंते Brd2 एकत्तेBhog2 एवत्ते Bhog6 एगते Bhog7 & 8
[9] सव्वधणू LD2, Bhog8 सव्वधणु Tueb सव्वधनं Bhog2 सव्वं(?)धणं Bhog6 सव्वधण Bhog15 सव्वधणु Bhog17
[10] सयं LD1, Bhog6 सेय LD2
[11] चओरो LD1 चउरो followed by य Tueb
[12] सत Brd2 सट्ठ(?) Bhog9 सड Bhog13
[13] सट्ठा LD2, Brd1, Bhog6, 9, 10 & 13 सट्ठि Bhog2, 12 & 14
[14] अ LD1, Brd3, Bhog11 & 15 य ४६७ Tueb, Bhog8 यं Bhog17
[15] In LD2 and Bhog1 this verse is numbered 14 In Bhog5 & 8 it is numbered verse 16

(हिमवच्छिखरिणोरेकादशेत्येकषष्टिगिरिषु कूटानां, एकत्वे सर्वधनं शतानि चत्वारि सप्तषष्टिश्च ॥ १५ ॥ *hımavac-chıkharınor ekādaśety eka-sastı gırısu kūtānām, ekatve sarva-dhanam śatāni catvārı sapta-sastıś ca 15.*)

15 [There are] eleven [peaks] on Hımavat and Śikharın Therefore, there are sıxty-one peaks on the mountaıns All ın all there are four hundred and sıxty-seven [peaks]

COMMENTARY

'हिम'-इति - हिमेति पदैकदेशो ऽपि पदसमुदायोपचारात् हिमवान् , यथा भीमो भीमसेनः दृष्टश्च, हिमवांश्च शिखरी च हिमवच्छिखरिणौ तयोस्तथोक्तयोर्, इह प्राकृतत्वात्सूत्रे बहुवचनतं, यत उक्तं - "दुव्वयणे बहुवयणम्"-इति। प्रत्येकमेकादश[शै?]कादश कूटानि भवन्ति। समस्तकूटगिरीणां कूटानां च सर्वाग्रमाह - 'इय इगसट्ठी'-इत्यादि। इति वक्ष्यमाणप्रकारेण एकेनार्गला षाष्टिरेकषष्टिस्तस्यामेकषष्टौ गिरिषु आधारभूतेषु पर्वतेषु एकत्वे सर्वांके सर्वधनं निखिलसमुदायः सप्तषष्ट्यर्गलानि चत्वारि शतानि ४६७ कूटानां भवन्तीति शेषः ॥ १५ ॥

*'**hima**'-ıtı - hımetı padaıka-deśo 'pı pada-samudāyopacārāt hımavān, yathā bhīmo bhīmasenah drstaś ca, hımavāmś ca śıkharī ca hımavac-chıkharınau tayos tathoktayor, ıha prākrtatvāt sūtre bahu-vacanam yata uktam - "**duvvayaṇe bahu-vayaṇam**" ıtı. pratyekam ekādaśa[ai?]kādaśa kūtānı bhavantı samasta-kūta-girīnāṃ kūtānāṃ ca sarvāgram āha - '**iya iga-saṭṭhī**'-ıty ādı ıtı vaksyamāna-prakāreṇa ekenārgalā ṣāstır eka-ṣastıs tasyām eka-sastau gırısu ādhāra-bhūtesu parvatesu ekatve sarvānke sarva-dhanam nıkhıla-samudāyah sapta-sasṭy-argalānı catvārı śatānı 467 kūṭānām bhavantīti śesah 15*

15 '***Hima***' [etc] '***hima***' is only part of the [whole] word [It stands for] '***hima-vat***' because it is used for a combination of words, as for instance '***bhīma***' is used for '***bhīma-sena***' [1] '***himavat***' and '***śikharin***' - [in compound they form the dual] '***himavac-chikharinau***' - of these two named as such [the number of peaks will be given] Here in the manual the plural [is used] since it is Prākrit[2], because it is said that "the plural [stands] for the dual"[3] [Himavat and Śikharin] have eleven peaks each [The author] gives the total number of all mountains [supporting] the peaks and the peaks [themselves] '***iya iga-saṭṭhī*** (sixty-one)', etc In this manner [the author] says that there are sixty plus one or sixty-one When these sixty-one mountains or mounts carrying [peaks] are added to the total number, then - overall or in total - there are four hundred and sixty-seven, 467 peaks This is what is supplied

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[1] Bhīma is the second son of Pāṇḍu He is also called 'Bhīmasena' meaning 'having a formidable army'

[2] In Prākrit the dual number is lost and replaced by the plural

[3] *dvi-vacane bahu-vacanam* **duvvayana** = *dvivacana*

SŪTRA 16

अथ सर्वकूटसंख्यानयनाय करणमाह् -

atha sarva-kūta-saṃkhyānayanāya karanam āha -

Next [the author] explains the method to calculate the total number of peaks

चउ[1]सत्त[2] अट्ठ[3] नवगे,गारस[4]कूडेहिं[5] गुणह[6] जहसंखं[7] ।
सोलस[8] दु दु[9] गुणयालं[10], दुवे[11] य[12] सग[13]सट्ठि[14] सय चउरो[15] ॥ १६ ॥[16]

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[1] चओ LD1 चउ ४ Bhog5 चव(?) Bhog6 हिमसिह written before चउ in Bhog12 चऊ Bhog16

[2] सत Brd2 सत्त ७ Bhog5 & 12

[3] अड Bhog1 अट्ठ ८ Bhog5 & 12 गट्ठ Bhog6

[4] णवगे ९ गारस Bhog5 नवगेगारस्स Bhog6 नवगेइगारस Bhog10 नवमेगारस Bhog14

[5] Bhog2, 5, 10, 13 & 17 have the metrically correct कूडेहि The other sources have the ending -एहिं डे is missing in Bhog10 कुण्डेहि Bhog17

[6] गुण in stead of गुणह in LD1, Bhog5, 8, 12 & 13 गुणेहें Bhog15 गुंणह Bhog16

[7] संखे Bhog1 सखं Bhog6

[8] सोलस १६ Bhog5 सोलस्स Bhog6 सोलस्स १६ Bhog12

[9] Second दु is missing in Bhog2 दुग २ दुग २ Bhog12

[10] गुणयाल LD2, Brd2 & 3, Tueb, Bhog1, 2, 7, 9, 10, 11, 13, 15 & 17 गूणयाल LD1 गणयाल ३९ Bhog5 गुणयाल ३९ Bhog12 गुंणयाल Bhog16

[11] दुवे २ Bhog5 & 12

[12] अ LD2 & 15 ग Bhog4 इ Bhog16

[13] सट्ट(?) Bhog6 इग Bhog7 स omitted in Bhog16

[14] सट्ठी Ed3 LD1, Brd2, Bhog7 & 16 सट्ठ Tueb, Bhog4 & 6

[15] चउरो LD1, Bhog10 & 13 चउरो ४६७ Tueb, Bhog5

[16] In LD2, Bhog5 & 8 this is numbered verse 17, in Bhog1 verse 15

caüsatta aṭṭha navage, gārasa-kūḍehi guṇaha jaha-saṃkhaṃ;
solasa du du guṇaẏālaṃ, duve ẏa sagasaṭṭhi saẏa caüro. 16.

(चतुःसप्ताष्टनवकैकादशकूटैर्गुणयत यथासंख्यतं, षोडश द्वे द्वे एकोनचत्वारिंशतं द्वे च सप्तषष्ट्यधिकानि शतानि चत्वारि ॥ १६ ॥ *catuḥ-saptāsta-navakaikādaśa-kūtair gunayata yathā-samkhyam; sodaśa dve dve ekona-catvārımśatam dve ca sapta-sasty-adhikāni śatāni catvāri 16*)

16 Multiply in the relative order [of the two series][1] eleven, two, two, fifty-eight and two, with four, seven, eight, nine and eleven peaks [The result is] four hundred sixty-seven

COMMENTARY

'चउसत्त'-इति - चतुःसप्ताष्टनवकैकादशभिः कूटैर्यथासंख्यं यथाक्रमं यथोपन्यासमिति यावद् गुणयत, गुणकारप्रवृत्तान् कुरुत, हे गणितज्ञा इति गम्यते। कानित्याह - 'सोलस'-इत्यादि - षोडश द्वौ द्वौ एकोनचत्वारिंशतं द्वौ चेति, तद्यथा षोडशानां चतुर्भिर्गुणने चतुःषष्टिः, द्वयोस्तु सप्तभिर्गुणने चतुर्दश, तथा द्वयोरेवाष्टभिर्हनने षोडश, एकोनचत्वारिंशतो नवभिरभ्यासे सैकपञ्चाशानि त्रीणि शतानि, द्वयोः पुनरेकादशानां गुणकारे जाता द्वाविंशतिरिति। एतावता सर्वाङ्केन का संख्या भवतीत्याह - 'सगससट्ठि'-इत्यादि, सप्तषष्ट्यधिकानि चत्वारि शतानि कूटानां भवन्तीति गाथार्थः ॥ १६ ॥

'caüsatta'-iti - catuh-saptāsta-navakaikādaśabhih kūtair yathā-samkhyam yathā-kramam yathopanyāsam iti yāvad

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[1] *yathā-samkhyam* ind , number for number, so that in two series of an equal amount of numbers, the first number of the first series corresponds to the first of the second, etc

*gunayata, guna-kāra-pravrttān kuruta, he ganita-jñā iti gamyate kān ity āha - '**solasa**'-ity ādi - sodaśa dvau dvau ekona-catvārimśatam dvau ceti, tad yathā sodaśānām caturbhir gunane catuh-sastir, dvayos tu saptabhir gunane catur-daśa, tathā dvayor evāstabhir hanane ṣodaśa, ekona-catvārimśato navabhir abhyāse saika-pañcāśāni trīni śatāni, dvayoh punar ekādaśānām guna-kāre jātā dvāvimśatir iti etāvatā sarvānkena kā samkhyā bhavatīty āha - '**sagasaṭṭhi**'-ity ādi, sapta-sasty-adhikāni catvāri śatāni kūṭānām bhavantīti gathārthah 16*

16 '***caüsatta***' [etc] This has to be understood in the following manner. "Ho, [you] knowing the science of computation, multiply in the relative order, number by number, in the order as they are put down, with four, seven, eight, nine and eleven peaks Use the numbers of the first series[1] as multipliers [The author] explains which original numbers '***solasa***', etc sixteen, two, two, fifty-eight, and two For, when [we] multiply sixteen with four [we have] sixty-four When [we] multiply two with seven [we have] fourteen Similarly, when [we] multiply two with eight [we have] sixteen When [we] multiply thirty-nine with nine [we have] three hundred and fifty-one When [we] again multiply two with eleven [we] obtain twenty-two [The author] explains which sum [we obtain] with all these coefficients '***sagasaṭṭhi***',

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[1] *pravrtta* what has been set out [first] Compare with *pravrtti* the original (first) quantity, T Hayashi (1995), Glossary-Index p 511

etc Therefore, the meaning of the verse is that there are four hundred and sixty-seven peaks [1]

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[1] Or

mountains *(parvatas* and *giris)*			**peaks** *(kūṭas)*	
Vakṣāra	16	X	4	64
Saumanasa and Gandhamādana	2	X	7	14
Rukmin and Mahāhimavat	2	X	8	16
Vaitādhya (34) and Vidyutprabha Nisadha Nīlavat Mālyavat Suragiri	39	X	9	351
Himavat & Śikharin	2	X	11	22
			total	467

SŪTRA 17

इदानीं गिरिशिरःस्थितानि कूटान्यभिधाय भूमिस्थकूटसंख्यानमाह -
idānīm giri-śiraḥ-sthitāni kūṭāny abhidhāya bhūmi-stha-kūṭa-saṃkhyānam āha -
Now, having explained the peaks located on top of the mountains, [the author] treats the number of peaks situated on ground level

चउतीसं[1] विजएसुं[2], उसु[3]कूडा अट्ठ[4] मेरु[5]-जंबुंमि[6] ।
अट्ठ य देवकुराए[7], हरिकूड[8]हरिस्सहे[9] सट्ठी[10] ॥ १७ ॥[11]

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[1] चउतीसु Ed1 & 2, Tueb, Bhog8 चउत्तिस Brd2 & 3, Bhog2 चउत्तिसं Bhog14
चउतीस LD2, Bhog4 10 & 17
[2] विजयेसु Ed1 विजयेसु Ed3, LD1, Bhog9, 14 & 17 विजयसु LD2, Bhog8(?) & 16 विजएसु Brd1, Bhog4, 7, 10, 13 & 15 विजएसुं Brd3 विजणसु Bhog2
[3] उसह Ed2, Bhog14 & 15 उससह Ed3 ओसुलभ(?) LD1 उसुभ Brd2 & 3 उसु Bhog7 & 10 उस Bhog8
[4] यट्ठ Bhog7 यअट्ठ Bhog15
[5] मेरू Ed1, Brd1 & 2, Bhog1, 4, 7, 15, 16 & 17 डे(?)रू Bhog2
[6] Ed2 & 3 have the variant जम्बुम्मि जम्बूमि LD1, Brd1 & 3, Bhog4, 8, 9, 10, 15, 16 & 17 जम्बुमि Brd2, Bhog7, 13 & 14 जम्बूमि ८ LD2 जम्बूमी Bhog2 जम्बूंमि Bhog11
[7] देवकुराण LD1, Bhog2 देवकुराणं Brd3 देवकुरुणं Brd3 कूराए Bhog1 & 13 कुराई Bhog4 कूराई Bhog14 & 15 कुराय Bhog10
[8] हरिकूम Bhog2 हरीकूड Bhog4 हरिकूडा Bhog9, 10 & 13 हरिकुण्ड Bhog15 हरिकूण्ड Bhog17
[9] हरीस्सए LD1, Brd2 & 3 हरिसहे Bhog1, Bhog4 हरिस्सह Bhog7 हरिस्सए Bhog9, 11 & 15 हरिसए Bhog10, 13 & 17
[10] सट्ठी ६० Tueb सट्ठि Bhog1, 2, 9, 10, 13 & 14
[11] This verse is numbered 18 in LD2 & Bhog8, 16 in Bhog1 while it is missing in Bhog5, 6 & 12

caüttsaṃ vijaesuṃ, usukūḍā aṭṭha meru-jaṃbuṃmi;
aṭṭha ya devakurāe*[1], *harikūḍa-harissahe saṭṭhī. 17.

(चतुस्त्रिंशद् विजयेषु ऋषभकूटान्यष्टौ मेरौ जम्ब्वातं, अष्टौ च देवकुरुषु हरिकूटहरित्सहयोः षष्टिः ॥ १७ ॥ *catus-trımśad vıjayesu rsabha-kūṭāny astau merau jambvām, astau ca deva-kurusu harıkūta-harıtsahayoh sastıh 17*)

17 There are sıxty [peaks sıtuated on ground level] thırty-four Rsabha peaks ın the provınces, eıght near [Mount] Meru as well as near to the Jambū [tree], eıght ın Devakuru and [one] on both the Harıkūta and Harıtsaha [each]

COMMENTARY

'चउतीसं'-इति - ऋषभकुटानि प्रागुक्तस्थानानि विजयेषु जिनाद्युत्तम-पुरुषोत्पत्तिक्षेत्रेषु चतुस्त्रिंशद् भवन्ति। तथा मेरौ मन्दरगिरौ जम्ब्वामनादृतदेवनिवासवृक्षे प्रत्येकमष्टावष्टौ, चः समुच्चये, देवकुराविति, तदाधेये शाल्मलिवृक्षे ऽष्टावष्टसंख्यानि तथाहि - मेरुकूटानि शीताशीतोदोभयकूलवर्त्तीनि दिग्गजनामानि, उत्तरकुरौ जम्बूवृक्ष-सत्क[सक्त?[2]]वनमध्ये प्राक् प्रपंचितान्यष्टौ कूटानि, एवमेव देवकुरौ शाल्मलिवनमध्ये ऽष्टावेव, हरिकूटहरिस्सहकूटे विद्युत्प्रभ-माल्यवतोर्वक्षस्कारयोरुपरिस्थिते, सामस्त्येन किं जातमित्याह - 'सट्ठी'-इति षष्टिस्तित्रो विंशतय इति गाथार्थः। इह यत् हरिकूटहरिस्सहौ भूमिस्थकूटानां मध्ये निबद्धौ तन्न घटते, तयोर्वक्षस्कारयोरुपरिभावात्, तदुक्तं -

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[1] Devakurā f = Devakuru m

[2] Also LD2 has the enıgmatıc स्त्क Maybe ıt ıs a wrong readıng for सक्त mfn clıngıng or adherıng to, stıckıng ın (loc or comp), belongıng to (gen)

"**विज्जुप्पहेहरिकूडो हरिस्सहो मालवंतवक्खारे**"[1]
इति। तथैतादृशाधिानं भूमिकूटमपरं जम्बूद्वीपमध्ये न दृश्यते, बृहत्क्षेत्रसमासाद्यनुसारतो, ये तु वक्षष्कारशिरःस्थे हरिकूटहरिस्सहकूटे, ते गिरिकूटप्रस्तावे सप्तषष्ट्यधिकचतुःशतकूटमध्ये पठिते, तत '**इय अडवन्नं धरणिकूटा**'-इति पाठो युक्तः। एतदर्थमाह, इत्युक्तप्रकारेण धरणिस्थानि कूटानि धरणिकूटान्यष्टापञ्चाशद् भवन्ति। तथा च यद्यपि भूमिस्थिताः शिलोच्चयः सर्वे ऽपि पर्वता भण्यन्ते, तथाप्येषां क्षेत्रसमासादिषु कूटानीति संज्ञा। इयं गाथा पुराणपुस्तकेषु न दृश्यते परमुपयोगिनीति कृत्वा व्याकृतेति। गतं पञ्चमं पर्वतद्वारं॥ १७॥

*'**cautīsaṃ**'-ıtı - rsabha-kutānı prāg-ukta-sthānānı vıjayesu jınādy-uttama-purusotpattı-ksetresu catus-trımśad bhavantı tathā merau mandara-gırau jambvām anādrta-deva-nıvāsa-vrkse pratyekam astāv astau, cah samuccaye, deva-kurāv ıtı tad-ādheye śālmalı-vrkse 'stāv asta-samkhyānı, tathā hı - meru-kūtānı śītā-śītodobhaya-kūla-vartīnı dıggaja-nāmānı, uttara-kurau jambū-vrksa-satka[sakta?]-vana-madhye prāk prapañcıtāny astau kūtānı, evam eva deva-kurau śālmalı-vana-madhye 'stāv eva, harıkūta-harıssahakūte vıdyutprabha-mālyavator vaksaskārayor uparısthıte, sāmastyena kım jātam ıty āha - '**satthī**'-ıtı sastıs tısro vımśataya ıtı gāthārthah ıha yat harı-kūta-harıssahau bhūmı-stha-kūtānām madhye nıbaddhau tan na ghatate, tayor vaksaskārayor uparı-bhāvāt, tad uktam*

*"**vıjjuppahe harıkūdo harissaho mālavanta-vakkhāre**"*[1]

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[1] बृहत्क्षेत्रसमास, verse 157 (*BKSJ*, p 166), ın full
विज्झुप्पभि हरिकूडो, हरिस्सहो मालवंतवक्खरो।
नंदणवणबलकूडो, उव्विद्धो जोयणसहस्सं॥ १५६॥
(विद्युत्प्रभे हरिकूटं हरिस्सहं माल्यवंतवक्षस्कारे। नदनवने बलकूटं उद्विद्धानि योजनसहस्रम्॥ १५६॥)

iti tathaitādṛśābhidhānam bhūmi-kūṭam aparam jambūdvīpa-madhye na dṛśyate, bṛhatkṣetrasamāsa-ādy-anusārataḥ, ye tu vakṣaskāra-śiraḥ-sthe hari-kūṭa-harissaha-kūṭe, te giri-kūṭa-prastāve sapta-ṣaṣṭy-adhika-catuḥ-śata-kūṭa-madhye paṭhite, tata "iya aḍavannaṃ dharaṇi-kūṭā[2]"-iti pātho yukta, etad artham āha, ity ukta-prakāreṇa dharaṇi-sthāni kūṭāni dharaṇi-kūṭāny aṣṭāpañcāśad bhavanti tathā ca yady api bhūmi-sthitāḥ śiloccayaḥ sarve 'pi parvatā bhaṇyante, tathāpy eṣām kṣetrasamāsādiṣu kūṭānīti saṃjñā iyam gāthā purāṇa-pustakeṣu na dṛśyate param upayoginīti kṛtvā vyākṛteti gatam pañcamam parvata-dvāram 17

17 '**cautīsaṃ**' [etc] In the provinces, the lands where eminent men like the Jina, etc are born, there are thirty-four Ṛṣabha peaks, their condition described earlier[3] Even so near Meru or Mount Mandara and near to the Jambū, the tree in which the god Anādṛta[4] dwells, there are eight [peaks] each [The word] '*ca*'[is used] in conjunctive sense In Devakuru, near the Śālmali tree[5] situated there, there are eight - the

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[1] *BKSJ*, verse 156, p 166, fully
vijjhuppabhi harikūḍo, harissaho mālavanta-vakkharo,
nandanavana-balakūḍo, uvviddho joyana-sahassaṃ 156
(*vidyut-prabhe harikūṭam harissaham mālyavanta-vakṣaskāre, nandana-vane balakūṭam udviddhāni yojana-sahasram 156*)

[2] *ity aṣṭāpañcāśad dharaṇi-kūṭāni*

[3] See p 131

[4] Anādṛta or Anāḍhia in Pkt , lit the 'disrespected', is a descendant of Garuḍa See Kirfel, p 235

[5] Or Śālmalī, the Seemul or silk-cotton tree, Bombax Heptaphyllum or Salmalia Malabarica, a lofty and thorny tree with red flowers This

number eight - [peaks] More specific, the Meru peaks situated on both banks of the Śītā and the Śītodā are called the Diggajas[1] In Uttarakuru, in the forest belonging to the Jambū tree there are eight peaks treated earlier[2] In the same manner there are eight [peaks] in the forest of the Śālmali [tree] in Devakuru The Hari peak and Harissaha[3] peak are located on the Vidyutprabha and Mālyavat Vaksaskāra Mountains [respectively] [Answering the question] how many there are in total, [the author answers]· '*saṭṭhī*', sixty or three times twenty This is the meaning of the verse As regards [the opinion] here that the Hari and the Harissaha peaks are located amid the peaks standing on ground level, this is not possible since both these Vaksaskāra mountains are located higher It is said.

> "*The Harikūta is [situated] on the Vidyutprabha, the Harissaha on the Mālavanta Vakṣaskāra mountains* "[4]

Indeed, no other peak on ground level is found with such a name inside Jambūdvīpa On the contrary, according to the *Brhatksetrasamāsa*, etc , the Hari and Harissaha peaks located

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Śālmalī tree grows in the western half of Devakuru Its surroundings are similar to those of the Jambū tree It is the abode of the god Venu, like Anādrta a descendant of Garuda See Kirfel, ibid

[1] Or the Dighastikūtas (Pkt Disāhatthikūdas) They are named, turning from East to South 1 Padmottara (Pkt Paumuttara), 2 Nīla(vat) (Pkt Nīlavanta), 3 Suhasti (Pkt Suhatthi), 4 Añjana(giri), 5 Kumuda, 6 Palāśa (Pkt Palāsa), 7 Vadamśa (Pkt Vadi(m)sa) and Rocana (Roana) See Kirfel, p 230

[2] See p 145

[3] Skt Harit

[4] The second half verse of *BKSJ*, verse 156 completes with "Balakūta is in Nandana forest They are thousand *yojanas* high"

on top of the Vaksaskāra Mountains are referred to as mountain peaks[1] [and] mentioned as [occurring] amid [a list] four hundred and sixty-seven peaks So the reading "Hence there are fifty-eight peaks on ground level", is correct [Now the author] explains the meaning In the manner explained there are fifty-eight ground-peaks, viz peaks situated on ground level Therefore,, even if all rock-accumulations situated on ground level are called mountains, even then these are considered to be 'peaks' in the *Ksetrasamāsa*, etc This verse is not found in the ancient books Knowing that it is useful later, it is explained The fifth topic of the mountains is finished [now]

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[1] And not as Bhūmikūtas or Dharanikūtas, peaks on ground level

SŪTRA 18

अधुना षष्ठं तीर्थसंख्याद्वारमाह -

adhunā sastham tīrtha-saṃkhyā-dvāram āha -

Now [the author] treats the sixth topic of the number of fortresses

मागह[1]वरदाम[2]पभा,स[3]तित्थ[4] विजएसु[5] एरवय[6]भरहे ।
चउतीसा[7] तिहि[8] गुणिया[9], दुरुत्तर[10]सयं[11] तु[12] तित्थाणं[13] ॥ १८ ॥[14]

māgaha-varadāma-pabhā,sa-tittha vijaesu eravaya-bharahe;
caūtīsā tihi guṇiyā, du-r[1]-uttara-sayaṃ tu titthāṇaṃ. 18.

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[1] मागह १ Tueb, Bhog2, 5 & 12 मागेह Bhog17

[2] वरदाम २ Tueb, Bhog2, 5 & 12 वरदांम Brd3, Bhog1, 7, 13, 16 & 17

[3] पभास ३ Tueb, Bhog2 & 5 पभासं Brd1 पभासे Bhog13 य(?)भास Bhog15

[4] तिथ Brd3 तीत्थ Bhog8

[5] विजयेसु Ed2, Bhog6, 8, 9, 13, 14 & 16 विजएसू LD1, Bhog15 विजएसुं Brd2, Tueb विजएसूं Brd3 विजयेसू Bhog7 विजयसू Bhog10 विजयएसु Bhog17

[6] ऐरवय LD2, Bhog9 एसवय Bhog2 इरवय Bhog6 एरवए Bhog12

[7] चउतिसा Brd2, Bhog2 चउत्तीसा Brd3 चउतीस Bhog7 चउतीस ३४ Bhog5 चोतीसा Bhog12

[8] तीहिं Ed1 & 2, Tueb तिहिं LD1, Brd1 & 2, Bhog1, 5, 6, 7, 12, 13, 14 & 16 तिहां Brd3 तिगुहि Bhog8 तिं(?)हिं(?) Bhog9

[9] गुणीया Bhog1, 7, 9, 10, 13, 14, 15 & 16 गूणिया LD1 गुणिआ LD2 गूणिया Bhog12

[10] दुरूतर Brd2 दुरुतर Bhog2, 15 & 17 गुरुतरू Bhog6

[11] सय LD1, Brd2 & 3, Bhog2 & 15 स omitted in Bhog8

[12] तु १०२ Bhog5 तु omitted in Bhog6

[13] तित्थाणं १०२ Tueb, Bhog8 तीत्थणं Bhog2 तीत्थाणं Bhog12

[14] This verse is numbered 19 in LD2, Bhog6 & 8, 18 in Bhog1 and 17 in Bhog12 It is introduced with दार ५ in Bhog2, with दारं ५ in Bhog5, with द्वा ५ in Bhog12 and with द्वार ६ in Bhog15

(मागधवरदामप्रभासतीर्थानि विजयेषु ऐरावतभरतयोः। चतुस्त्रिंशत् त्रिभिर्गुणिता द्युत्तरशतं तु तीर्थानाम्॥ १८॥ *māgadha-varadāma-prabhāsa-tīrthāni vijayesu airāvata-bharatayoh, catus-trimśat tribhir gunitā dvy-uttara-śatam tu tīrthānām 18.*)

18 The fortresses Māgadha, Varadāma, and Prabhāsa [lie] in the provinces and in Airāvata and Bharata This means that multiplied by three there are one hundred and two fortresses [in total]

COMMENTARY

मागह^इत्ति - मागधश्च वरदाम[-श्च]च प्रभासश्च मागधवरदामप्रभासास्त एव तीर्थानि मागधवरदामप्रभासतीर्थानि, प्राकृतशैल्या सूत्रे विभक्तिलोपः, तथा तीर्थशब्दः प्रत्येकं सम्बन्धनीयः, तेन - मागधतीर्थं १ वरदामतीर्थं २ प्रभासतीर्थं ३ चेति, क्व चैतानि सन्ति? इत्याह - विजया महाविदेहमध्यवर्त्तिनः खण्डविशेषाः, ते च सर्वसंख्यया द्वात्रिंशत् तेषु, तथा ऐरवतं च भरतं चेति समाहारद्वन्द्वः, तस्मिन्नैरवतभरते, श्रोतारमनुलक्ष्य चरमे प्रथमे च क्षेत्रे सन्तीति शेषः। उत्तरार्द्धेन सर्वसंख्यानयनाय करणमाह - चउतीसा^इत्यादि, तीर्थानां सर्वाग्रे द्वाभ्यामुत्तरमधिकं शतं दश दशकलक्षणं द्युत्तरशतं, तुः पादपूरणे भवतीत्यध्याह्रियते। कथमित्याह - चतुर्भिरधिका त्रिंशत् त्रिभिर्गुणिता गुणकारविषयीकृता स[न्]तीति गाथार्थः॥ १८॥

'Māgaha'^iti - māgadhaś ca varadāma[ś] ca prabhāsaś ca māgadha-varadāma-prabhāsās ta eva tīrthāni māgadha-varadāma-prabhāsa-tīrthāni, prākrta-śailyā sūtre vibhakti-

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[1] *du-* appears frequently for *do-* in compounds (See Pischel, 1900, §436), *-r-* is a sandhi consonant here

lopah, tathā 'tīrtha'-śabdah pratyekam sambandhanīyah, tena' māgadha-tīrthaṃ 1 varadāma-tīrthaṃ 2 prabhāsa-tīrtham 3 ceti, kva caitāni santi? ity āha - vijayā mahāvideha-madhya-vartinah khanda-viśesāh, te ca sarva-samkhyayā dvātriṃśat tesu, tathā 'airavatam' ca 'bharatam' ceti samāhāra-dvandvah, tasminn airavata-bharate, śro:ārum anulaksya carame prathame ca ksetre santīti śesah uttarārdhena sarva-samkhyānayanāya karanam āha - caüttīsā^ity ādi, tīrthānām sarvāgre dvābhyām uttaram adhikam śatam daśa-daśaka-laksanam dvy-uttara-śatam, tuh pāda-pūrane bhavatīty adhyāhriyate katham ity āha - caturbhir adhikā triṃśat, tribhir gunitā guna-kāra-visayī-krtā sa[n]tīti gāthārthah. 18

18 '**Māgaha**' [etc] [The proper names] 'Māgadha', 'Vara-dāma', and 'Prabhāsa' [together constitute the compound] 'Māgadha-Varadāma-Prabhāsa' These are the fortresses, [or in compound] the 'Māgadha-Varadāma-Prabhāsa-fortresses' As is typical for Prākrit there is loss of declension in the aphorism for the word 'fortress' applies to [to all three particular cases] separately, viz 1 Māgadha fort, 2 Varadāma fort, and 3 Prabhāsa fort [The author] explains where they are [located] The provinces are the distinct districts lying in Mahāvideha and they number thirty-two in total In these [provinces these fortresses lie] 'Airavata' and 'Bharata' [both together constitute] a Dvandva compound in this, viz in Airavata and Bharata On behalf of the audience we add this there are [fortresses] in the last as well as in the first area [1] In

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[1] Bharata has three fortresses at the coast Māgadhatīrtha (Pkt Magahatittha) in the east at the mouth of the Gangā, Prabhāsatīrtha (Pkt Pabhāsatittha) in the west at the mouth of the Sindhu and

the later half [of the verse the author] explains the way to calculate the total number *'cautīsa'*, etc Overall there are one hundred, viz ten times ten and two or, one hundred plus two fortresses. [The word] '*tu* (however)' is an expletive[1] This is what is supplied [The author] explains how thirty plus four, multiplied with three, being turned into the multiplier This is the meaning [of verse eighteen]

Varadāmatīrtha (Pkt Varadāmatittha) in between See Kirfel, p 227 The position and the names of these three fortresses are identical in Airāvata and in the thirty-two Vijayas, which are, in fact, copies of Bharata and Airāvata

[1] In this case used to the fill out the line or the measure of the verse and translated here as "This means that "

SŪTRA 19

अथ सप्तमं श्रेणिद्वारमाचिख्यासुराह -
atha saptamam śreni-dvāram ācıkhyāsur āha -
Next, wishing to inform [the audience] on the seventh topic of the rows [of palaces, the author] says

विज्जाहर[1]अभिओगिय[2], सेढीओ[3] दुन्नि[4] दुन्नि[5] वेयड्ढे[6] ।
इय[7] चउगुण[8] चउ[9]तीसा[10], छत्तीस[11]सयं[12] तु[13] सेढीणं[14] ॥ १९ ॥[1]

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[1] विद्याहर LD1, Brd1, Bhog2, 6, 7, 9, 10, 14, 15, 16 & 17 विजाहर Brd2, Bhog12 विज्जाहर १ Bhog5 र omitted in Bhog11
[2] अभियोगिय Ed3 अभिओगिअ LD2, Brd1 अभिउगीयं Brd2 अभिउगीय Brd3 & 15 अभिउगिअ Tueb, Bhog10 & Bhog14 अभिउगिय Bhog6 & 17 अभिओगीय Bhog1 & 4 अभिओगिय २ Bhog5 & 12 Bhog8 has अगीश्य omitting भिओ अभिओगिओअ Bhog9
[3] सेढीउ Brd2 & 3, Bhog17 सेढिओ Bhog2, 7 & 10 सेड्ढीओ Bhog9 & 14 से(?)ढे २ Bhog12 सेढीउ Bhog15
[4] दुनि LD1, Bhog10 & 17 दुण्णि Bhog5 दुणि Bhog12 दुन्नि २ meaning दुन्नि written twice The same for दुन्नी २ in Bhog14
[5] दुनि Bhog2 दुनि or दुति in Bhog9 दुणि Bhog12
[6] वेअड्ढे LD2, Bhog15 वयड्ढे Brd2 वियड्ढे Bhog1, 9, 10 & 13 वयढे Brd3 यवेढे Bhog6
[7] ईय Brd3, Bhog11 इइ Tueb, Bhog2 & 4 इअ Bhog7
[8] गूंण LD1
[9] चऊ LD1 ची and उ are missing in Bhog17
[10] साती LD1 गुणसा in Tueb and गुण without सा In Bhog2 तिसा Bhog10 त्तीसा Bhog12 & 15 तीसा is missing in Bhog17
[11] छतीस Brd2 & 3, Bhog6 छत्तिस Bhog2, Bhog10
[12] मयं Bhog12 सय Bhog15
[13] तुं Brd1, 2 & 3 च Bhog6
[14] सेढीणं १३६ Tueb सेढिणं १३७(?) Bhog2 सेढीओ Bhog5 सेढीणं १३९(?) Bhog8 सढिणं Bhog10 सेड्ढीणं Bhog14

vijjāhara-abhiogiya, seḍhīo dunni dunni veyaḍḍhe;
iya caü-guṇa caütīsā, chattīsa-sayaṃ tu seḍhīṇaṃ. 19.

(विद्याधराभियोग्यश्रेण्यौ द्वे द्वे वैताढ्ये। इति चतुर्गुणचतुस्त्रिंशत् षट्त्रिंशदुत्तरशतं तु श्रेणीनाम्॥ १९॥ *vidyādharābhiyogya-śrenyau dve dve vaitādhye, iti catur-guna-catustrimśat sattrimśad(-uttara)-śatam tu śrenīnām 19*)

19 On every Vaitādhya [mountain range], there are two rows [of palaces] of the Vidyādhara and Ābhiyogya [deities], viz four times thirty-four [make up] one hundred and thirty-six rows

COMMENTARY

विज्जहार^इत्ति - विद्याधराः खेचरा, अभियोगः पारवश्यं, तत्र नियुक्ता आभियोगिकास्ते चेह संप्रदायात् सौधर्मेशानयोर्देवलोकयोः प्रेष्यप्रायाः सुरा ज्ञेयास्तेषां श्रेणयः प्रागुक्तस्वरूपाः वैताढ्ये विजयाढ्यपर्वते एकैकस्मिन्निति गम्यते, द्वे द्वे प्रत्येकं ज्ञातव्य इति शेषः, तथाहि - एकैकस्मिन् वैताढ्य एकस्यामेकस्यां दिशि एकैका विद्याधरश्रेणिः, एकैका चाभियोगिकदेवनिवासश्रेणिः समुदिता, पार्श्वद्वये ऽपि चतस्रश्चतस्रो भवन्ति। अपरार्द्धेन संख्यानयनाय करणमाह - 'इत्येत्यादि' इत्यनेन प्रकारेण चतुस्त्रिंशत् चतुर्गुणा चतुर्भिर्गुणिता किं भवति? इत्याह - श्रेणीनां षट्त्रिंशदधिकं शतं भवति। गतं श्रेणिद्वारं॥ १९॥

vijjahāra^iti - vidyādharāh khecarāh, abhiyogah pāravaśyaṃ, tatra niyuktā Ābhiyaugikās te ceha sampradāyāt saudharma-

[1] In LD2 and Bhog8 this verse is numbered 20, 17 in Bhog6 and 18 in Bhog12 Bhog2 introduces this verse with दार ६, Bhog5 with दारं ६, Bhog12 with द्वा ६ and Bhog15 with द्वार ७

Īśānayor deva-lokayoḥ preṣya-prāyāḥ surā jñeyāh tesām śrenayah prāg-ukta-svarūpāḥ vaitādhye vijayādhya-parvate ekaikasminn iti gamyate, dve dve pratyekaṃ jñātavya iti śesah tathā hi ekaikasmin vaitādhya ekasyām ekasyām diśi ekaikā vidyādhara-śrenih, ekaikā cābhiyaugika-deva-nivāsa-śrenih samuditā, pārśva-dvaye 'pi catasraś catasro bhavanti aparārdhena samkhyānayanāya karanam āha - iya^ity ādi ity anena prakārena catus-trimśat catur-gunā caturbhir gunitā kim bhavati? ity āha - śrenīnāṃ sat-trimśad-adhikam śatam bhavati gatam śreni-dvāram 19

19 '**Vijjahāra**' [etc] The Vidyādharas[1] are aerial beings '*Abhiyoga* (charge)[2]' means '*pāravaśya* (service)[3]'. Those employed in that are retainers According to traditional belief they are known as deities destined to serve the Saudharma and Īśāna gods in their heavenly abodes The rows of these [are meant] Their nature has been described earlier[4] [They dwell] on every Vaitādhya or Vijayādhya mountain range This is what is meant [in the first half of the verse] To this [we] add that this has to be conceived as two [rows] for each [category of gods] separately For, on every Vaitādhya mountain range on every side[5] there is declared to exist one single Vidyādhara row and one single row where the Ābhiyaugika gods live [So]

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[1] *vidyādhara*, lit 'possessed of science or spells' See Deleu, 1976, p 279

[2] Derived from the root *abhi-yuj* , 'to order, to charge'

[3] *pāravaśya*, lit 'the being in the power of others, dependence'

[4] See p 145

[5] '*diś*' must be interpreted as '*pārśva*' here

on the two sides there are assembled four [rows] in each case [1] In the second half [verse the author] explains how to make the calculation *'iya'* [viz] *iti*, etc thirty-four, four times or multiplied with four What [do we get] in this manner? [The author] answers there are one hundred and thirty-six rows [of palaces] [Now] the topic of the rows is dealt with

[1] There are thirty-four Vaitādhya mountain ranges one in Bharata, one in Airāvata and thirty-two in Videha On the first platform on the two sides the Vidyādharas live On the second platform also on both sides the Ābhiyogya gods dwell

SŪTRA 20

अधुना गाथार्द्धेनाष्टं विजयद्वारमाह -
adhunā gāthārdhenāstam vijaya-dvāram āha -
Now, in the [first] half of the [next] verse [the author] treats the eighth topic of the provinces

चक्की[1]जेयव्वाइं[2], विजयाइं[3] इत्थ[4] हुंति[5] चउतीसं[6] ।[7]
cakkī-jeyavvāiṃ, vijayāiṃ ittha huṃti caütīsaṃ;

(चक्रिजेतव्या विजया अत्र भवन्ति चतुस्त्रिंशत्। *cakri-jetavyā vijayā atra bhavanti catustriṃśat,*)

20a Here there are thirty-four provinces, [lit.] 'to be conquered by a world ruler[8]'

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[1] चक्की Bhog2
[2] जेअव्वाइं Ed2, LD2, Tueb, Bhog1, 9, 10, 13, 14 & 15 जयव्वइं LD1 जेयाव्वा(?)इं Brd2 जेयव्वा(?)इं Brd3 जेयवाइं Bhog2 जेयव्वायं Bhog4 जोय and व्वाइं are missing in Bhog6 जेयवाइ Bhog12 जियव्वाइं Bhog17
[3] विजयाइ Brd2, Brd3, Bhog10 & 12 विजया Bhog1 विजया Bhog6
[4] LD1 omits इ ईत्थ Brd3 इय Bhog13
[5] हुति Brd2 हुति इत्थ Bhog2 होइ Bhog5 होतिति Bhog6 हुति Bhog7 होईं Bhog12 हुंत्ति Bhog17
[6] चउतीसा Ed1 & 3, Bhog14 & 15 चओतीसं LD1 चउतिसं Brd2, Bhog7 चउतीसं ३४ Tueb, Bhog5 चउतिसं ३४ Bhog2 चओत्तीसं ३४ Bhog4 चउत्तिसा Bhog6 चउतीसुं ३४ Bhog8 चउतीस Bhog10
[7] Bhog5 opens this verse with दारं ७, Bhog12 with दा ७, Bhog15 simply with द्वार
[8] Or, in a more restricted sense 'to be conquered by a governor of a province'

COMMENTARY

चक्की^इत्ति - इत्थ^इत्यत्र जम्बूद्वीपे ऽस्मिन् प्रकरेण वा विजयाश्चतुस्त्रिंशद् भवन्ति। किंविशिष्टाः? इत्याह - चक्की^इत्यादि, चक्रं सहस्रयक्षाधिष्ठितः प्रहरणविशेषः, तदस्त्यस्येति चक्री सार्वभौमो, यः षट्खण्डां भुवं भुनक्तीत्यर्थः, तेन जेतव्या 'वशमानेतव्या इति। तथा चतुस्त्रिंशदिति वदता सूत्रकारेण भरतैरवते क्षेत्रे ऽपि विजयत्वेनारोपित, उत्तमपुरुषनिषेवितत्वात्, न चैतदनागमिकं[1], यदुक्तं समवायाङ्गे -

"जंबूद्दीवे णं दीवे चउतीसं चक्कवट्टिविजया पन्नत्ता, तं जहा बत्तीसं महाविदेहे भरहेरवई"[2]

इति। इह सूत्रे सविशेषणस्य विजयशब्दस्य नपुंसकत्वं प्राकृतत्वान्न दोषायेति ॥ २० ॥

cakkī^iti *- ittha^ity atra jambūdvīpe 'smin , rakarena vā vijayāś catustrimśad bhavanti kim viśiṣṭāh? ity āha -* ***cakkī'^ity*** *ādi, cakram sahasra-yakṣādhiṣṭhitah praharana-viśesah, tad asty asyeti cakrī sārva-bhaumo, yah sat-khandām bhuvam bhunaktīty arthah, tena jetavyā vaśamānetavyā iti tathā catustrimśad iti vadatā sūtra-kārena bharata^airavate ksetre 'pi vijayatvenāropita, uttama-purusa-nisevitatvāt, na caitad anāgamikam, yad uktam samavāyānge -*

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[1] Ed1 reads न चैतदागमिकं This would change the meaning fundamentally

[2] This the first sentence of sū 73 of the *Samavāyāngasūtra*, Jaina-Śāstroddhāra-Samiti ed (with Skt commentary by Pūjyaśrī Ghāsīlālji and with Hindī and Gujaratī translation), Rajkot, 1973, p 698 The ed reads " . ***mahāvidehe, do bharahe Eravae*** " Chāyā जम्बूद्वीप ननु द्वीपे चतुस्त्रिंशत् चक्रवर्तिविजया. प्रज्ञप्ता', तद्यथा - द्वात्रिंशद् महाविदेहे भरत एरवते च

> ***"jaṃbūddīve ṇaṃ dīve caüttīsaṃ cakka-vaṭṭi-vijayā pannattā, taṃ jahā - battīsaṃ mahāvidehe bharah'-eravaī"*[1]**

iti iha sūtre sa-viśesanasya vijaya-śabdasya na-pumsakatvam prākrtatvān na dosāyeti

20ã '***cakkī***' [etc] '***ittha***' means 'here', viz [here] in Jambūdvīpa or [here] in this case, there are thirty-four provinces As to the question, how they are characterised [the author] says '***cakkī***', etc A '*cakra* (discus)' is a particular kind of weapon having the force of a thousand Yakṣas[2] Who possesses this, is a sovereign ruling over the whole earth[3] He governs the world with its six parts[4] So far the meaning. [So the literal meaning of '*vijaya*' is as follows] be conquered or to be overpowered by him The author or the writer of the manual says [that there are] thirty-four [in number] because also Bharata and Airāvata are regions considered as provinces since they are ruled by excellent men Moreover, this is not contrary to [what] the Canon [says] In the *Samavāyānga*, it is stated

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[1] *Samavāyānga*, 73 *jambūdvīpa khalu dvīpe caturtrimśat cakra-varti-vijayāh prajñaptāh, tad yathā - dvātrimśad mahāvidehe bharata Eravate ca*

[2] With the Jainas, a subdivision of the Vyantara gods

[3] A *cakrin*, lit a 'discus bearer', is a sovereign of the world, a king and the governor of a province It is clear that ***bhūmi*** and ***bhū*** are used here in the sense of *vijaya*, viz Bharata, Airāvata and the thirty-two provinces of Mahāvideha.

[4] Viz the six Khandas or districts of every Vijaya or province

"On the isle of Jambūdvīpa thirty-four sovereign domains[1] *are recognized, viz thirty-two in Mahāvideha and [in addition two] in Bharata and Airāvata"*

The neuter gender of the particular word '*vijaya* (dominium)' in the manual here is not faulty since this is Prākrit

अथ नवमं ह्रदद्वारं गाथापाश्चात्यार्द्धेनाह -
atha navamam hrada-dvāram gāthā-pāścātyārdhenāha -
Next, in the last half of the verse [the author] treats the ninth topic of the lakes

महद्दह[2] छप्पउमाई[3], कुरूसु[4] दसगं[5] ति सोलसगं[6] ॥ २० ॥[7]
mahadaha chap paümāī, kurusu dasagaṃ ti solasagaṃ. 20.

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[1] Lit 'dominions of world sovereigns'

[2] ह is missing in Brd1 महद्दह Bhog5, Bhog12 महाह(?)ह Bhog6

[3] छ for छप- in LD1, Brd2 & 3, Bhog5 & 7 छप- is missing in Bhog6 च्छप- Bhog12 पओमाइ LD1 पउमाइ Ed3, LD2, Brd2 & 3, Bhog7 & 15 पओमाइ Bhog1 पउमाई ३ Bhog2 पउमाइं Bhog4, 5, 8, 13, 16 & 17 उ is missing in Bhog9 पउंमाइ Bhog10

[4] LD2, Brd2, Bhog5, 11 & 17 have कुरूसु that, contrary to कुरुसु, would be metrically correct कुरुसुं of Bhog12 is metrically possible The other sources have कुरुसु

[5] दसग LD1, Bhog12 दसगं १० Bhog2 दशग Bhog4, 6, 9 & 14 दसंगं Bhog13

[6] सालसग Ed3 सोलसगं १६ Tueb, Bhog5 & 8 सोलसग १६ Bhog2 शोलसगं Bhog11 सोल्लसगं Bhog12

[7] In LD2 this verse is numbered 21, 18 in Bhog6 and 19 in Bhog12 Bhog2 introduces the second half of the verse with दांरं ८, Bhog5 with दारं ८, Bhog7 & 16 with द्वार ८, Bhog12 with द्वा ८

(महाद्रहाः षड् पद्मादयः कुरुषु दशकमिति षोडशकम् ॥ *mahā-drahāḥ*[1] *sad padmādayah kurusu daśakam ıtı sodaśakam 20*)

20b There are sıx great lakes, Padma, etc There are ten [lakes] ın the Kuru regıons Therefore, there are sıxteen [all together]

COMMENTARY

महद्दह^इति - पद्मो हिमवद्गिरिशिरःस्थ आदिर्येषां ते पद्मादयश्, **छेति** षट्संख्याका, आदिग्रहणान्महापद्मतिगिंछिकेसरिमहापुण्डरीकपुण्डरीकाणां ग्रहः । क एते? इत्याह - **महद्दह^इति** महान्त इतरह्रदापेक्षया गुरुका ह्रदा नदा महाह्रदाः, तथा कुरवो देवकुरव उत्तरकुरवश्च तेषु दशसंख्यामानमेषां दशकं ह्रदानामिति गम्यते, पञ्च ह्रद देवकुरुषु, पञ्चोत्तरकुरुषु चेत्यर्थः । अथ सर्वाग्रमाह, मासः प्राग्वत्, षोडशकमिति मिलिताः सर्वे ऽपि षोडश इह भवन्तीति ॥ २० ॥

***maha-daha^*ıtı** *- padmo hımavad-gırı-śırah-stha*[2] *ādır yesām te padmādayaś,* ***cha^*ıtı** *sat-samkhyākā, ādı-grahanān mahāpadma-tıgıñchı-kesarı-mahāpundarīka-pundarīkānām grahah ka ete? ıty āha -* ***maha-daha^*ıtı** *mahāntu ıtara-hradāpeksayā gurukā hradā nadā mahā-hradāh, tathā kuravo deva-kurava uttara-kuravaś ca tesu daśa-samkhyā-mānam, esām daśakam hradānām ıtı gamyate, pañca hrada deva-kuruṣu, pañcottara-kurusu cety arthaḥ atha sarvāgram āha, samāsah prāg-vat, sodaśakam ıtı mılıtāh sarve 'pı sodaśa ıha bhavantīti 20*

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[1] *draha = hrada*

[2] Ed1 -स्तं

20 '***maha-daha***' [etc] 'Padma, etc ' means· those [lakes] of which Padma, located on top of the Himavat Mountains, is the first [in the series] The word '***cha***' means six in number. [The word] '*ādi* (etc)' comprises Mahāpadma, Tigiñchi, Kesari, Mahāpundarīka and Pundarīka [1] As to the question what they are [the author] answers [they are] '***maha-daha***' This means the following The great lakes are mighty bodies of water, much larger than other lakes Moreover, the Kuru regions, viz Devakuru and Uttarakuru, the [great lakes] of these [regions] are ten in number That is to say, they have a decade of lakes five lakes in Devakuru and five in Uttarakuru So far the meaning Now [the author] expresses the conclusion with one pithy word [viz '***solasagaṃ***'] The composition [of this word] is as [explained] before [2] There are, overall, sixteen [great lakes] here or, expressed in one word one sixteen-in-number

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[1] In Kirfel, p 220 Padma, Mahāpadma, Ti(n)giccha, Keśarin, Mahāpundarīka and Pundarīka

[2] Viz as it was the case with *daśakam*, '*daśa*' means ten or, in other words, a *daśaka* is a decade So, if '*sodaśa*' means sixteen, a *sodaśaka* means something like a 'sixteen-in-number'

SŪTRA 21

इदानीं दशमं नदीद्वारमाह -

idānīm daśamam nadī-dvāram āha -

Now [the author] treats the tenth topic of the rivers

गङ्गा[1]सिंधू[2]रत्ता[3],रत्त[4]वई[5] चउ[6] नईउ[7] पत्तेयं[8] ।[9]
चउदसहि[10] सहस्सेहिं[11], समगं[12] वच्चंति[13] जलहिंमि[1] ॥ २१ ॥[2]

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[1] गंगा Brd2 गगा १ Bhog2 & 5

[2] सिन्धु Ed3 सिन्धु Brd3, Bhog1, 7, 9, 10, 12, 16 & 17 सिन्धू २ Bhog2 & 5 सिधु Bhog14

[3] रता ,Brd2 & 3 रता ३ Bhog2 रत्ता ३ Bhog5

[4] रत Brd2 & 3, Bhog17 रत्त Bhog2 स(?)त्त Bhog7 रत्ता Bhog13

[5] वइ LD2, Brd2 & 3, Bhog1, 7, 8, 10, 15 & 16 वई ४ Bhog2, 5 & 12

[6] चओ LD1, Bhog4(?) चऊ Bhog10

[7] नइओ Ed1, Bhog1, 7, 10, 13 & 16 नईओ of Ed2 & 3, LD1 & 2, Brd1, Bhog2, 6, 9, 11 & 14 is metrically possible if ओ is pronounced short नइउ Brd2 & 3, Bhog15 & 17 नदी Bhog4 नईय Bhog5 नउ Bhog8 नइय Bhog12

[8] पतेयं Brd3

[9] Bhog2 & 5 introduce this verse with दारं १, Bhog7 & 16 with द्वार १, Bhog12 with द्वा १, Bhog15 simply with द्वार

[10] चउदसहिं Ed1, 2 & 3, LD1 & 2, Brd1 & 2, Tueb, Bhog5, 7, 8, 11 & 16 चओदशहिं Bhog4 चउदशहिं Bhog6 चउदसेहिं Bhog9 चउदसई Bhog10 च उदहन(?)इ Bhog14 However, the ending -ई is metrically impossible

[11] सहस्सेहिं १४००० Tueb संहस्सेहि १४००० Bhog2 सहसिहे Bhog10 सहस्सेहि Bhog14 & 17

[12] समग्गं Bhog1 & 12 समगां Bhog5 समगा Bhog6 & 17 समग Bhog9 & 10

[13] वचंति Bhog2 & 5

gaṃgā-siṃdhū-rattā,-rattavaī caü naīu patteyaṃ;
caüdasahı sahassehiṃ, samagaṃ vaccaṃti jalahiṃmi. 21.

(गङ्गासिन्धुरक्तारक्तवती चतस्रो नद्यः प्रत्येकतं, चतुर्दशभिः सहस्रैः समकं व्रजन्ति जलधौ ॥ २१ ॥ *gangā-sındhu-raktā-raktavatī catasro nadyaḥ pratyekam, catur-daśabhıh sahasraıh samakam vrajantı jaladhau 21*)

21 The four rıvers, the Gangā, the Sındhu, the Raktā and the Raktavatī flow ınto the ocean each joıned by fourteen thousand trıbutarıes

COMMENTARY

गङ्गा^इति - गङ्गासिन्धुरक्तारक्तवत्यः प्रागुक्तस्वरूपाश्चतुःसंख्याका नद्यः सरितः प्रत्येकं पृथक् पृथक् चतुर्दशभिश्चतुर्दशभिर्नदीसहस्रैः सममेव समकं सार्द्धं जलधिं व्रजन्ति गच्छन्ति प्रविशन्तीति यावत् ॥ २१ ॥

gaṃgā^ıtı - *gangā-sındhu-raktā-raktavatyah prāg-ukta-svarūpā[ś] catuh-saṃkhyākā nadyah sarıtah pratyekam prthak prthak catur-daśabhıś catur-daśabhır nadī-sahasraıh samam eva samakam sārdham jaladhım vrajantı gacchantı pravıśantīti yāvat 21*

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[1] जलहिम्मि Ed3 जलहिंसि LD1 जलहिम Brd2 & 3 जलहिमि Bhog2, Bhog10, 13 & 14 जलहंमी Bhog4 जलहिंमी Bhog7 & 16 जलहिंमि १४००० Bhog8 जलहिमिं Bhog9 जलहिमे Bhog14 जलहमि Bhog17

[2] In LD2 and Bhog8 thıs verse ıs numbered 22, 20 ın Bhog6 & 12.

21 '*gaṃgā*' [etc] The rivers or streams, whose nature has been described earlier[1], are four in number the Gangā, the Sindhu, the Raktā, and the Raktavatī[2] Each of them, one by one, goes to or proceeds towards or enters into the ocean along with or together with or joined by fourteen thousand tributaries This is the explanation.

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[1] See the commentary on *sū* 11 & 12

[2] There seems to be some confusion here The river Raktā (Pkt Rattā) flows eastwards through Airāvata 'Raktavatī', however, is the name of a mountain peak (*kūṭa*) on the Śikharin mountain range The other river crossing Airāvata in western direction is the Raktodā (Pkt Rattoā) Significant for the confusion here is that the *Jambūdvīpasamāsa* calls the peak elsewhere referred to as the Raktavatī, the 'Raktodā' See Kirfel, p 218

SŪTRA 22

एवं[1] अब्भिंतरिया[2], चउरो[3] पुण[4] अट्ठ[5]वीस[6]सहसेहिं[7],
पुणरवि[8] छप्पन्नेहिं[9], सहसेहिं[10] जंति[11] चउ[12] सलिला[13] ॥ २२ ॥[14]
evaṃ abbhiṃtariyā, caüro puṇa aṭṭhavīsa-sahasehiṃ;

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[1] ए omitted in Bhog2 एव Bhog10 & 15

[2] अब्भंतरगा Ed1 अब्भिंतरय LD1 अब्भिंतरिआ LD2, Bhog15 अब्भीतरिया Brd2 अब्भितरिया Brd3, Bhog10 अब्भिंतरया Tueb अभितंरिया Bhog2 अब्भं(?)तरिया Bhog4 अब्भिंतरीया Bhog11, 17 अभिंत्तरिया Bhog12 The form अब्भंतरिया is not impossible, but while अब्भंतर and अब्भितरिय are both attested Pkt forms, अब्भंतरिय is not

[3] चओरो Bhog4

[4] पुण ४ Bhog2 पण Bhog4 पुण omitted in Bhog5 & 12 ग is missing in Bhog8 पूण Bhog15

[5] अठ Bhog5 अड Bhog12

[6] विस Brd2, Bhog2 & 4 वीसई Bhog5 वीसइ Bhog12

[7] सहस्सेहिं Ed2 & 3, LD2, Brd3, Bhog1, 4, 5, 7, 11, 13, 14, 15 & 16 सहेसेहिं Brd2 सहसेहिं २८००० Tueb सहस्सेहि २८००० Bhog2 स(?)हस्सेहिं Bhog6 सहस्सेहिं २८००० Bhog8 सहस्सेंहिं LD1, Bhog9 सहसेहि Bhog10 सहस्सेहि Bhog12 & 17

[8] पूणरवि LD1 पुणरवी Bhog2 & 7

[9] छपनेहिं Brd2 छपन्नेहिं Brd3 छप्पण्णेहिं ५६००० Tueb छप्पन्नेहि Bhog2, 11, 16 & 17 छप्पण्णेहिं Bhog12

[10] सहस्सेहिं Ed1, 2 & 3, LD2, Brd3, Bhog1, 5, 6, 7, 12, 13, 15, 16 & 17 सहस्सेंहिं LD1, Bhog9 सहसेहि Brd2 सहस्सेहि Bhog2 & 11 सहस्सेहे Bhog10 सहसेहि Bhog14 Only Brd1, Tueb, Bhog4 & 8 have the metrically correct सहसेहिं

[11] जति LD1 जंति ५६००० Bhog2 जती Bhog14

[12] चओ LD1

[13] सलिला ४ Bhog2 सलीला Bhog6 सलिला ५६००० Bhog8 सलिलां Bhog13 सलिलाउ Bhog15

[14] In LD2 and Bhog8 this verse is numbered 23, 21 in Bhog6 & 12

puṇar avi chappannehiṃ, sahasehiṃ jaṃti caü salilā. 22.

(एवमाभ्यन्तरिकाश्चतस्रः पुनरष्टाविंशतिसहस्रैः। पुनरपि षट्पञ्चाशता सहस्रैर्यान्ति चतस्रः सलिलाः॥ २२॥ *evam ābhyantarikāś catasrah punar astā-vimśati-sahasraih, punar api sat-pañcā-śatā-sahasrair yānti catasrah salilāh 22*)

22 So also the four intermediate [rivers] flow, again together with twenty-eight thousand [tributaries] In addition, the four rivers run [towards the ocean] together with fifty-six thousand tributaries

COMMENTARY

एवं अब्भिंतरया^इति[1] - एवमिति एवमित्यनेन प्रकारेण यथा एता गङ्गाद्या एकप्रमाणाश्चतस्रो जलधिं प्रविशन्ति, तथा अभ्यन्तरं गच्छन्तीत्यभ्यन्तरगा, मध्यवर्त्तिन्यश्चतस्रो नद्यो रोहितांशारोहितारूप्यकूलासुवर्णकूलालक्षणाः, पुनर्विशेषणे, किं विशिनष्टि? तदाह - प्रत्येकमष्टाविंशत्या नदीसहस्रैः समन्विता जलधिं प्रविशन्तीति प्राच्यगाथासम्बन्धो ऽध्याहार्यः। तत्र रोहितांशारोहिते हैमवतक्षेत्रं रूप्यकूलासुवर्णकूले हैरण्यवतं च मध्येकृत्य प्रवहन्ति। तन्मध्यवर्त्तीनां पुनराधिक्यं दर्शयति - **पुणरवि^इत्यादि** पुनरपि प्रागुक्तनदीभ्यो मध्यगामिन्यश्चतस्रो हरिकान्ताहरित्सलिलानारीकान्तानरकान्ताभिधानाः सरितः पृथक् पृथक् षट्पञ्चाशता नदीसहस्रैः सह यन्ति जलनिधिमिति शेषः। तथा हरिकान्ताहरित्सलिले हरिवर्षं, नारीकान्तानरकान्ते पुना रम्यकं द्विधा विदधते। एवं महाविदेहव्यतिरिक्तेषु षट्सु क्षेत्रेषु त्रीणि लक्षाणि द्विनवतिसहस्राणि ३९२००० नद्यो भवन्ति॥ २२॥

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[1] '**एवं अब्भिंतरयेति**' does not occur not in Ed1

evaṃ abbhiṃtarayā^ *iti - evam iti - evam ity anena prakārena yathā etā gangādyā eka-pramānāś catasro jaladhim pravisanti, tathā abhyantaram gacchantīty abhyantara-gā, madhya-vartinyaś catasro nadyo rohitāṃśā-rohitā-rūpyakūlā-suvarnakūlā-laksanāh, punar viśesane, kim viśinasti? tad āha - pratyekam astāviṃśatyā nadī-sahasraih samanvitā jaladhim praviśantīti prācya-gāthā-sambandho 'dhyāhāryah tatra rohitāmśā-rohite haimavata-ksetram rūpyakūlā-suvarnakūle hairanyavatam ca madhye-krtya pravahanti. tan-madhya-vartīnām punar ādhikyam darśayati -* ***puṇar avi^*** *ity ādi punar api prāg-ukta-nadībhyo madhya-gāminyaś catasro harikāntā-haritsalilā-nārīkāntā-narakāntābhidhānāh saritah prthak prthak sat-pañcāśatā nadī-sahasraih saha yanti jala-nidhim iti śesah tathā harikāntā-haritsalile harivarsam, nārīkāntā-narakānte punā ramyakam dvidhā vidadhate evam mahāvideha-vyatiriktesu satsu ksetresu trīni laksāni dvi-navati-sahasrāni 392000 nadyo bhavanti 22*

22 '***evaṃ abbhiṃtarayā***' [etc] [The word] '*evam* (so also)' means 'in this [same] manner', viz as these four, the Gangā, etc , [all four] having the same size and entering into the ocean So also, [the rivers] that run in between [them] or 'those flowing intermediate' Four rivers are situated in the middle, namely the Rohitāmśā, the Rohitā[1], the Rūpyakūlā, and the Suvarnakūlā[2] [The word] '*punar* (again)' [is used] in specifying sense What does it specify? [The author] explains they flow towards the ocean each together with twenty-eight

[1] Also Rohit

[2] Also Svarnakūlā

thousand tributaries [each] In this manner, the connection with the preceding verse has to be understood Here, running in the middle [of them], the Rohitāmśā, and the Rohitā, and the Rūpyakūlā and Suvarnakūlā flow through the continent of Haimavata and through Hairanyavata [respectively] However, [the author] indicates the importance of [the rivers] located in between them [saying] '***puṇar avi*** (in addition)', etc In addition, the four rivers running in the middle with regard to the rivers already mentioned, named the Harikāntā, Haritsalilā[1], Nārīkāntā[2] and Narakāntā, flow into the ocean each together with fifty-six thousand tributaries [each] Similarly, the Harikāntā and the Haritsalilā divide Harivarsa, and the Nārīkāntā and the Narakāntā [divide] Ramyaka again in two Therefore, excluding Mahāvideha, there are three lakhs and ninety-two thousand - 392,000 - rivers in the six continents

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[1] Or simply Harit
[2] Or simply Nārī

SŪTRA 23

इदानीं महाविदेहनदीनां संख्यामाह -
idānīṃ mahāvideha-nadīnām saṃkhyām āha -
Now [the author] discusses the number of rivers in Mahāvideha

कुरु[1]मज्झे चउरासी[2], सहसाइं[3] तह[4] य[5] विजय[6]सोलससु[7] ।
बत्तीसाण[8] नईणं[9] चउदस[10], सहसाइ(?)[11] पत्तेयं[12] ॥ २३ ॥[13]

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[1] कुरू Brd2 गुरु Bhog10
[2] चउरासि Ed3, Bhog2, 7 & 10 चउरासी ८४००० Bhog8 चउराशी Bhog17
[3] सहस्साइ Ed1, 2 & 3, Bhog1, 5, 7, 9, 11, 13, 14, 15, 16 & 17 सहस्सई LD1 सहस्साइ LD2, Brd1 सहस्साइ Brd2 सहस्सइ Brd3 सहस्साई ८४००० Bhog2 सहसा Bhog4 Only Tueb, Bhog8 & 10 have the metrically correct सहसाइ
[4] दाह Bhog2
[5] य is missing in LD2, Bhog2 8, 11, 14 & 17
[6] वीजय LD1, Bhog2 विजय ८४००० Tueb
[7] सोलससु Brd2 सोलसस Brd3 सोलसेसु Bhog2 सोलससू Bhog10 & 13
[8] बतिसाण Brd2 & 3, Bhog15 बतीसाण Bhog2 & 14 बत्तीसाण Bhog16
[9] नइणं LD1, Brd2 & 3, Bhog1, 9 & 10 नदीण Bhog11 नइणं Bhog15
[10] चउदश Bhog4 चउद् Bhog5
[11] सहस्साई Ed1, 2 & 3, LD1, Bhog1, 7, 11, 13, 15 & 16 सहिस्साइ Bhog17 सहस्साइ LD2, Brd1, 2 & 3, Bhog5 सहस्साई Tueb सहासाइ Bhog10 सहस्साई १४००० Bhog2 सहसाण Bhog4 सहसे(?)हि Bhog8 सहस्साई(?) Bhog9 सहस्सेहिं Bhog14 None of the sixteen sources has the metrically correct and possible form सहसाइ
[12] पत्तेअं Ed1, LD2 Ed2 gives both पत्तेयं and पत्तेअ पत्तेय Ed3 पत्तेय Brd2 पत्तेयं १४००० Tueb
[13] In LD2 and Bhog8 this verse is numbered 24 It is missing in Bhog6 & 12

kuru-majjhe caürāsī, sahasāiṃ taha ya vijaya-solasasu;
battīsāṇa naīṇaṃ, caüdasa-sahasāi(?) patteyaṃ. 23.

(कुरुमध्ये चतुरशीतिसहस्राणि तथा च विजयषोडशेसु। द्वात्रिंशतो नदीनां चतुर्दशसहस्राणि प्रत्येकं ॥ २३ ॥ *kuru-madhye catur-aśīti-sahasrāni tathā ca vijaya-sodaśasu, dvātrimśato nadīnām catur-daśa-sahasrāni pratyekam 23*)

23 In Kuru there are eighty-four thousand [rivers] and in each of the sixteen provinces in particular out of the thirty-two there are fourteen thousand rivers

COMMENTARY

कुरु^इति - कुरव इत्युत्तरकुरवः, पदैकदेशे ऽपि पदसमुदायोपचाराद्यथा भामा सत्यभामेति। तेषां मध्ये विचाले चतुरशीतिसहस्राणि नद्यः। तथेतिशब्दो विशेषद्योतकः। चः पादपूरणे। विजयेषु प्राग्विदेहमध्यवर्त्तिषु षोडशेसु, द्विरष्टसंख्यावच्छिन्नेषु द्वात्रिंशतो गङ्गासिन्धुप्रायाणां प्रत्येकं चतुर्दशसहस्राणि भवन्ति, तथाहि - एकस्मात् कच्छदेशविजयात् प्रत्येकं चतुर्दशभिश्चतुर्दशभिः सहस्रै· सह द्वे नद्यौ रक्तारक्तवतीनाम्न्यौ शीतायां प्रविशतः। प्राक् सामस्त्येन तत्राष्टाविंशतिसहस्राणि नद्यो भवन्ति। एष एव क्रम· सर्वेषु विजयेषु। यथा पूर्वविदेहेषु विजया· षोडश (१६), प्रतिविजयं चाष्टाविंशतिसहस्राणि नद्यो, ऽपरविदेहमाश्रित्योक्तं च -

"विजयाविययइक्केका, अट्ठावीसइ नइसहस्सेहिं,
आउरमाणसलिला, अवरेणुदहिं समणुपत्ता ॥ १ ॥"[1]

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[1] बृहत्क्षेत्रसमास, verse 250 (*BKSJ*, p 240)
विजया वि य एक्केका, अट्ठावीसाइनइसहस्सेहिं।
आऊरमाणसलिला, अवरेणुदहिं अणुप्पत्ता ॥ २५० ॥
(विजयादपि च एकैकस्मात् अष्टाविंशतिनदीसहस्रैः। आपूर्यमाणसलिला अपरेणोदधिमनुप्राप्ता ॥ २५० ॥)

इति। ततो ऽष्टाविंशतेः सहस्राणां षोडशभिर्गुणकारे जाताश्चतस्रो लक्षा अष्टाचत्वारिंशत्सहस्राधिकाः ४४८००० नद्यः। पूर्वोक्ताश्चतुरशीतिसहस्रा उत्तरकुरुमध्यगा नद्य एतासां मध्ये प्रक्षिप्यन्ते, जातानि द्वात्रिंशत्सहस्राधिकानि पञ्चलक्षाणि ५३२००० नदीनातं, तथाऽनेनैव पर्यायेण देवकुरुष्वपरमहाविदेहानां सम्बंधिषु विजयेष्वपि एतावत्य एव ५३२००० सरितः। ततो ऽस्याङ्कराशिद्वयस्य मीलने जातानि दशलक्षाणि चतुःषष्टिसहस्राधिकानि १०६४०००। तस्यैतदङ्कराशिमध्ये पूर्वोक्तानि त्रीणि लक्षाणि द्विनवतिसहस्राधिकानि क्षिप्यन्ते, ततो भवन्ति समस्तजम्बूद्वीपे षट्पञ्चाशत्सहस्राधिकानि चतुर्दशलक्षाणि १४५६००० सर्वाग्रेण नद्य इति॥ २३॥

kuru^iti *- kurava ity uttara-kuravah, padaika-deśe 'pi pada-samudāyopacārād yathā bhāmā satya-bhāmeti tesām madhye vicāle catur-aśīti-sahasrāni nadyah tatheti-śabdo viśesa-dyotakah cah pāda-pūrane vijayesu prāgvideha-madhya-vartisu sodaśasu, dvir-asta-samkhyāvacchinnesu dvātrimśato gangā-sindhu-prāyānām pratyekam catur-daśa-sahasrāni bhavanti tathā hy ekasmāt kaccha-deśa-vijayāt pratyekam catur-daśabhiś catur-daśabhih sahasraih saha dve nadyau raktā-raktavatī-nāmnyau śītāyām praviśatah prāk sāmastyena tatrāstāvimśati-sahasrāni nadyo bhavanti esa eva kramah sarvesu vijayesu yathā pūrvavidehesu vijayāh sodaśa (16), prativijayam cāstāvimśati-sahasrāni nadyah aparavideham āśrityoktam ca -*

"vijayā vi yaikkekā, atthāvīsai naisahassehiṃ;
āuramāṇa-salilā, avareṇudahiṃ samaṇupattā. 1 "[1]

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[1] *BKSJ*, verse 250, p 240
vijayā vi ya ekkekkā atthāvīsāi-nai-sahassehiṃ,
āūramāna-salilā avaren'udahiṃ aṇuppattā 250.

iti. tato 'stāvimśateh sahasrānām sodaśabhir guna-kāre jātāś catasro laksā astācatvārimśat-sahasrādhikāh 448000 nadyah pūrvoktāś catur-aśīti-sahasrā uttarakuru-madhya-gā nadya etāsām madhye praksipyante, jātāni dvātrimśat-sahasrādhikāni pañca-laksāni 532000 nadīnām tathānenaiva paryāyena devakurusv apara-mahāvidehānām sambandhisu vijayesv api etāvatya eva 532000 saritah tato 'syānkarāśi-dvayasya mīlane jātāni daśa-laksāni catuh-sasti-sahasrādhikāni 1064000 tasyaitad-ankarāśi-madhye pūrvoktāni trīni laksāni dvi-navati-sahasrādhikāni ksipyante, tato bhavanti samasta-jambūdvīpe sat-pañcāśat-sahasrādhikāni catur-daśa-laksāni 1456000 sarvāgrena nadya iti 23

23 '**kuru**' [etc] The word '*kuru*' refers to the region of Uttarakuru[1] because it is used as an abbreviation, like Bhāmā for Satyabhāmā[2] Inside them or in the interior of them there are eighty-four thousand rivers The word '*tathā*' expresses a specification The word '*ca* (and)' serves to fill out the metre of the verse In the sixteen provinces situated in East Videha[3] out of the thirty-two, [that is] taken separately as the sum of

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(*vijayād api ca ekaikasmāt astāvimśati-nadī-sahasraih, āpūryamāna-salilā aparenodadhim anuprāptā 2500*)

[1] Lit 'the northern Kurus' In fact, the word 'Uttarakuru' applies to the inhabitants of that region The name of a people used in the plural usually refers to the land itself

[2] Lit 'having true lustre' Satyabhāmā is the name of a daughter of Satrājit and one of the eight wives of Krsna

[3] Prāgvideha = Pūrvavideha See Kirfel, p 218

twice eight [provinces][1], there are fourteen thousand [tributaries] for each [river] corresponding to the Gangā and Sindhu[2] For, from one province, [for instance] the land of Kaccha, two rivers called the Raktā and the Raktavatī stream into the Śītā, each of them together with fourteen thousand [tributaries] Therefore, there are twenty-eight thousand [tributaries] in all [per province] in the east The same arrangement applies for all provinces, viz sixteen provinces in East Videha and twenty-eight thousand rivers for each province Regarding West Videha, it is said

"The stream [viz the śītodā] reaches the ocean in the west filled by twenty-eight thousand rivers from each province "

So, when twenty-eight thousand is multiplied with sixteen, four lakhs and forty-eight thousand - 448,000 - rivers are obtained The eighty-four thousand rivers already mentioned flowing in Uttarakuru are excluded from these [If these are included] five lakhs and thirty-two thousand - 532,000 - rivers are obtained Moreover, in turn, in Devakuru [and] in the provinces connected with West Mahāvideha there are as many as 532,000 rivers So, when the same number is added, ten lakhs and sixty-four thousand - 1,064,000 - [rivers] are obtained If the three lakhs and ninety-two thousand [rivers]

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[1] Apart from Devakuru and Uttarakuru, Mahāvideha consists of a Western and an Eastern part, each containing sixteen provinces West and East Videha are again divided in a northern and a southern sector, each containing eight provinces

[2] The full construction would be ' *gangā-sindhu-prāyānām pratyekam nadīnām catur-daśa-sahasrāni bhavanti*' In fact the author should add or the Raktā and Raktavatī since he mentions them in the next clause

mentioned earlier[1] are added to the total number of this, then in the whole of Jambūdvīpa there are fourteen lakhs and fifty-six thousand - 1,456,000 - rivers in all

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[1] See the commentary on *sū* 22

SŪTRA 24

एवं व्याख्याने कृते विजयच्छेदिनीनां ग्राह[ा]वत्यादिनां षण्णां नदीनां प्ररुपणा उपेक्षिता भवत्यतस्तद्वर्णनाय वाचनान्तरेण[1] द्वितीयं प्रकारमाह -

evam vyākhyāne krte vıjaya-cchedınīnām grāha[ā]vaty-ādınām sannām nadīnām prarupanā upeksıtā bhavaty atas tad-varnanāya vācanāntarena dvıtīyam prakāram āha -

Explaıned ın thıs manner the expositıon of the sıx rıvers, the Grāhāvatī etc separatıng the provınces, ıs dısregarded Therefore, ın order to descrıbe them [the author] puts ıt ın a second manner, ın another wordıng

चउदस[2]सहस्स[3]गुणिया[4], अडतीस[5] नईउ[6] विजय[7]मज्झिल्ला[8] ।
सीओयाए् निवडंति[9], तह य सीयाइ[10] एमेव ॥ २४ ॥[11]

caüdasa sahassa-guṇıyā, aḍatīsa naīo vıjaẏa-majjhıllā;

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[1] For बाचनान्तरेण ın Ed1

[2] चउ्दस LD1 चउद्दस Bhog5 चउदसह Bhog11 दसचउद् Bhog12

[3] सहस Brd2 & 3, Bhog4 & 13 सहिसा Bhog17

[4] गूणिया LD1 गुणिआ LD2, Bhog11 गुणीया Brd2, Bhog1, 4, 7, 13 & 17 गुणीआ Bhog8 गुंणिया Bhog16

[5] अड्ढतीस Bhog15

[6] नइओ Ed2 & 3, Brd1, Bhog1 & 13 नइओ LD1 नइउ Brd2 & 3, Bhog8 & 15 नईओ Bhog2, 5, 9, 11, 12, 14 & 16

[7] विजया Brd2 वीजय Bhog7

[8] मज्झील्ला Brd2, Bhog12 मज्झिला Brd3 मज्झि(?)ल्ला Bhog13 & 14 मझिला Bhog14

[9] In Brd1 the phrase 'सीओयाए् निवडति' ıs omıtted, but ıs added as a correctıon ın the margın

[10] LD2 सीआइ

[11] Thıs verse ıs numbered 25 ın LD2, Bhog7 & 8, and 22 ın Bhog12 It ıs mıssıng ın Bhog6

sīoyāe nivaḍaṃti, taha ya sīyāi emeva. 24.

(चतुर्दशसहस्रगुणिता अष्टात्रिंशन्नद्यो विजयमध्यकाः। शीतोदायां निपतन्ति तथा च सीतायामेवमेव॥ २४॥ *catur-daśa-sahasra-guṇitā aṣṭātriṃśan nadyo vijaya-madhyakāḥ, śītodāyām nipatanti tathā ca śītāyām evam eva 24*)

24 Thirty-eight multiplied with fourteen thousand rivers intersecting the provinces discharge into the Śītodā and in the same manner in the Śītā

COMMENTARY

चउदस^इति - अन्य आचार्या एवमाचक्षते - अष्टात्रिंशद्विजयमध्यवर्त्तिन्य शीतोदायां निपतन्ति प्रविशन्ति, किंविशिष्टास्ताः? इत्याह - चतुर्दशभिर्नदीसहस्रैर्गुणिता अभ्यस्ताः। पुनः कीदृश्यस्ताः? तद्यथा - द्वात्रिंशद्गङ्गाद्या नद्यः, तथा षट् ग्राह[]वत्याद्याः। एवं सामस्त्येन अष्टात्रिंशत् षोडशविजयेषु सन्ति। ततश्चतुर्दशसहस्रैर्गुणिता अष्टात्रिंशत् जातानि पञ्चलक्षाणि द्वात्रिंसत्सहस्राधिकानि ५३२०००, तथेति सादृश्ये, यथा शीतोदायामेवमेवेति, अनेनैव प्रकारेण पञ्चलक्षाणि द्वात्रिंशत्सहस्राधिकानि ५३२००० शीतायामपि भवन्तीति, ततो राशिद्वयस्याप्येकीकरणे चतुःषष्टिसहस्राधिकानि दशलक्षाणि १०६४००० सरितो भवन्ति। इत्थं च व्याख्यायमाने कुरुमध्यगाश्चतुरशीतिसहस्राणि सरितो न गृहीताः, तासां स्थाने ग्राह[]वत्यादयः षडन्तर्नद्यः प्रत्येकं चतुर्दशनदीसहस्रसमन्विताश्चतुर्दशषट्कानि चतुरशीतिरिति गणनाक्रमेण चतुरशीतिनदीसहस्रसंख्यां पूरयित्वा यथोक्ता संख्या समाहिता। परमयमपि प्रकारो न सम्भवति, यतोऽन्तर्नद्यो गङ्गादिभ्यो सकाशाद् द्विगुणविस्ताराः प्रतीयन्त, "पणवीससयं च सलिलाओ"[1] इति वचनात्, ततो द्विगुणो

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[1] पञ्चविंशतिशतं च सलिलानि। Origin of this *vacana* untraced

ऽष्टाविंशतिनदीसहस्रलक्षणः प्रत्येकतं, आसां परिवारो न्याय्यः। आह चोमास्वातिवाचकः -

"नद्यो विजयच्छेदिन्यो रोहितावत्कुण्डद्वीपा स्वनामदेवीवासा अष्टाविंशतिनदीसहस्रानुगाः प्रत्येकं सर्वत्रसमाः पञ्चविंशत्यधिकं योजनशतं विस्तृता अर्द्धतृतीययोजनावगाह्यः ग्राहह्रदपङ्कवत्यः"[1]

इत्यादि। अतः षण्णामप्येतासामष्टषष्टिसहस्रादिकं लक्षम् एकं सरितः परिवारः, तथा पञ्चलक्षानि सद्वात्रिंशत्सहस्राणि पुनः सकुरूणां विजयानामन्तर्नदीरहितानां भवन्ति। एवं राशिद्वयस्य मीलने पूर्णानि सप्तलक्षाणि सरित एतावत्य एवापरविदेहे देवकुरुसमन्विते, ततः समस्तमहाविदेहे चतुर्दशलक्षाणि १४००००० सलिलाः। पुनस्त्रीणि लक्षाणि द्विनवतिसहस्राधिकानि भरतादीनां शेषाणातं, एवं सर्वाङ्के सप्तदशलक्षाणि द्विनवतिसहस्राधिकानि १७९२००० नद्यो भवन्तीति। उक्तं च सूत्रे -

"चउदसलक्खा छपन्नसहसजंबुदीवंमि।
हुंति उ सत्तरसलक्खा बाणवइसहस्स सलिलाओ॥ १॥"[2]

इति। तथा सिद्धान्तानुसारेण पुनरेवं ज्ञायते, यद्ग्राहवत्यादीनां द्वादशनदीनां परिवारो न सम्भवति। यत एतद्व्यतिरिक्ता जम्बूद्वीपे या अन्याः सरितः सन्ति, तासां प्रवाहान्मुखे सर्वासां दशगुणो विस्तारः सुप्रतीत एव। उक्तं च वाचकमुख्येन -

"सर्वा नद्यः प्रवाहदशगुणा मुखे विस्तारपञ्चाशद्भागावगाहा"[3]

इति। एतासां तु तथा न, किन्तु प्रवाहमध्ये मुखे चैकरूपः पञ्चविंशत्यधिकयोजनशतलक्षणः प्रत्येकं विस्तारो नान्यः कश्चिद्विशेषो, न च परिवारो ऽप्यासां दृश्यते क्षेत्रसमासबृहद्वृत्त्यनुसारेण, अतः प्रतीयते,

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[1] जम्बूद्वीपसमास (*JDSU*, p 17, line 13) with a slightly different reading and with the full sentence नद्यो विजयच्छेदिन्यो रोहितावत्कुण्डद्वीपाः स्वनामदेवीवासाष्टाविंशतिनदीसहस्रानुगा प्रत्येकं सर्वसमा पञ्चविंशशतविस्तृताः अर्द्धतृतीययोजनावगाहा ग्राहह्रदपङ्कवत्यस्तप्तमत्तोन्मत्तजलाः क्षीरोदासिंहश्रोतान्तर्वाहिण्य ऊर्मिफेनगभीरमालिन्यः।

[2] Origin of quotation untraced छाया चतुर्दशलक्षा षट्पञ्चासत्सहस्रा जम्बूद्वीपे। भवन्ति तु सप्तदशलक्षा द्विनवतिसहस्रा· सलिला· ॥ १ ॥

[3] Source untraced

यद्येतास्वन्या अनेकानि सहस्राणि नद्यः प्रविशेयुस्तदा कथं क्रमेण परतस् परतो गच्छन्तीनां विस्तारविशेषो गङ्गादीनामिव न सम्पद्यतेति? अन्यच्च पूर्वविदेहे भद्रशालवनसमीपवर्तिनोः कच्छमङ्गलावतीविजययोस्तथा मुखवनोपकण्ठस्थयोः पुष्कलावतीवच्छनाम्नोश्च विजययोरन्तर्नदीनामभाव एवास्त्य, अत एतेषु चतुर्ष्वपि प्रत्येकं सामस्त्येन[अष्टाविंशतिर्][1] अष्टाविंशतिसहस्राणि नद्यः सन्ति। गङ्गासिन्धुसम्बन्धिन्यो नापरा यावती च कच्छविजये भूमिरन्तर्नदीमतां सुकच्छादीनां द्वादशानामप्यन्येषां च तावत्येव नाधिका, अतः कथं तेषु बहुतरा नद्यो ग्राह[ा]वत्याद्यन्तर्नदीसंयोगे ऽपि विशेषभूमेरभावात्सम्भवन्ति? अत्राह - नैतत्संवादकोटीमाटीकते, यतो जम्बूद्वीपप्रज्ञप्तावप्यन्तर्नदीनां प्रत्येकमष्टाविंशतिनदीसहस्रलक्षणः परिवारो भणितस्तथा च तद्वाक्यम् -

> **"गाहावई महानई पवूढासमाणी सुकच्छमहाकच्छविजये दुहा विभयमाणी (२) अट्ठावीसाए सलिला सहस्सेहिं समग्गा दाहिणेणं सीयमहानई समुप्पेई।"** [2]

अपरे अनूचानाः पुनरित्थं प्रवदन्ति - यथा अष्टाशीतिग्रहाश्चन्द्रस्यैव परिवारतया प्रसिद्धा अपि सूर्यस्य एत एव परिवारः न पुनरन्यः पृथग् प्रतीयते। उक्तं च समवायाङ्गवृत्तौ - "अष्टाशीतिमहाग्रहा एते यद्यपि चन्द्रस्यैव परिवारो ऽन्यत्र श्रूयते तथापि सूर्यस्यापीन्द्रत्वादेत एव परिवारतयाऽवसेया"[3]

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[1] The word अष्टाविंशतिर् is superfluous here This is probably a case of dittography

[2] जामबूद्वीपप्रज्ञप्ति, सू. ९५, ed Javeri, p 345 ... **गाहावई महाणई पवूढा समाणी सुकच्छमहाकच्छविजए दुहा विभयमाणी २ अट्ठावीसाए सलिलासहस्सेहिं समग्गा दाहिणेणं सीअं महाणइं समप्पेइ,** ... छाया ग्राहावती महानदी प्रव्यूढा समी सुकच्छमहाकच्छौ विजयौ द्विधा विभजन्ती २ अष्टाविंशत्या सलिलासहस्रैः समग्रा [सहिता दक्षिणेन भागेन - मेरोर्दक्षिणदिशि] दक्षिणेन शीतां महानदीं संप्राप्नोति,

[3] This is found in the टीका of Abhayadeva Sūri on the समवायाङ्गसूत्र, सू. ८८, ed Āgamodaya Samiti Series, Mehesana, 1918, p 93 , अष्टाशीतिर्महाग्रहा., एते च यद्यपि चन्द्रस्यैव परिवारो ऽन्यत्र श्रूयते तथापि सूर्यस्यापीन्द्रत्वादेत एव परिवारतयाऽवसेया इति।

इति। तथा गङ्गासिन्धुसम्बन्धिन्य एवाष्टाविंशतिरष्टाविंशतिर्नदीसहस्राणि अन्तर्नदीनामपि परिवार इति। एवमपरविदेहे ऽपि ज्ञातव्यमिति ॥ २४ ॥

***caüdasa'** [etc] - anya ācāryā evam ācaksate - astātrımśad vıjaya-madhya-vartınyah śītodāyām nıpatantı pravıśantı, kım vıśıstās tāh? ıty āha - catur-daśabhır nadī-sahasraır gunıtā abhyastāh, punah kīdrśyas tāh? tad yathā dvātrımśad raktādyā nadyah, tathā sat grāha[ā]vaty-ādyāh, evam sāmastyena astātrımśat sodaśa-vıjayesu santı tataś catur-daśa-sahasraır gunıtāh astātrımśat jātānı pañca-laksānı dvātrımśat-sahasrādhıkānı 532000 tathetı sādrśye, yathā śītodāyām evam evetı anenaıva prakārena pañca-laksānı dvātrımśat-sahasrādhıkānı 532000 śītāyām apı bhavantītı tato rāśı-dvayasyāpy ekī-karane catuhsastı-sahasrādhıkānı daśa-laksānı 1064000 sarıto bhavantı ıttham ca vyākhyāyamāne kuru-madhya-gāś catur-aśītı-sahasrānı sarıto na grhītāh, tāsām sthāne grāha[ā]vaty-ādayah sad-antar-nadyah pratyekam caturdaśa-nadī-sahasra-samanvıtāś caturdaśa-satkānı catur-aśītır ıtı gananā-kramena catur-aśītı-nadī-sahasra-samkhyām pūrayıtvā yathoktā samkhyā samāhıtā param ayam apı prakāro na sambhavatı, yato 'ntar-nadyo gangādıbhyo sakāśād dvı-guna-vıstārāh pratīyante, "**paṇa-vīsa-sayaṃ ca salilāo**"[1] ıtı vacanāt, tato dvı-guno 'stāvımśatı-nadī-sahasra-laksanah pratyekam, āsām parıvāro nyāyyah āha ca^umāsvātı-vācakah*

> *"nadyo vıjaya-cchedınyo rohıtā-vat-kunda-dvīpā sva-nāma-devī-vāsāh astāvımśatı-nadī-sahasrānugāh pratyekam sarvatra-samāh pañca-vımśaty-adhıkam yojana-śatam*

[1] *pañca-vımśatı-śatam ca salılānı*

vıstrtāh ardha-trtīya-yojanāvagāhāh grāha-hrada-pankavatyah [ ]"[1]

ıty ādı atah sannām apy etāsām aṣṭa-saṣṭı-sahasrādıkaṃ lakṣam ekam sarıtah parıvārah, tathā pañca-lakṣānı sa-dvātrımśat-sahasrānı punah sa-kurūnām vıjayānām antar-nadī-rahıtānām bhavantı evam rāśı-dvayasya mīlane pūrnānı sapta-lakṣānı sarıta etāvatya eva^aparavıdehe devakuru-samanvıte, tatah samasta-mahāvidehe caturdaśa-laksānı 1400000 salılāh punas trīnı laksānı dvı-navatı-sahasrādhıkānı bharatādīnām śesānām, evam sarvānke sapta-daśa-laksānı dvı-navatı-sahasrādhıkānı 1792000 nadyo bhavantīti uktam ca sūtre -

**"*cau-dasa-lakkhā cha-panna-sahasa-jaṃbudīvaṃmi;*
huṃti u sattarasa-lakkhā bāṇavai-sahassa salilāo.1."[2]**

ıtı tathā sıddhāntānusārena punar evam jñāyate, yad grāha[ā]vatyādīnām dvādaśa-nadīnām parıvāro na sambhavatı yata etad-vyatırıktā jambūdvīpe yā anyāḥ sarıtah santı, tāsām pravāhān mukhe sarvāsām daśa-guṇo vıstāraḥ su-pratīta eva uktam ca vācaka-mukhyena-

"*sarvā nadyah pravāha-daśa-gunā mukhe vıstāra-pañcāśad-bhāgāvagāhā*"

ıtı etāsām tu tathā na, kıntu pravāha-madhye mukhe caıka-rūpah pañca-vımśaty-adhıka-yojana-śata-laksanah pratyekam

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[1] *JDSU*, p 17, lıne 13 ***nadyo vıjaya-cchedınyo rohıtāvat-kunda-dvīpāh sva-nāma-devī-vāsāstāvımśatı-nadī-sahasrānugāh pratyekam sarva-samāh pañca-vımśa-śata-vıstrtāh ardha-trtīya-yojanāvagāhā grāha-hrada-pankavatyas tapta-mattonmatta-jalah ksīrodā-sımha-śrotāntar-vāhınya ūrmı-phena-gabhīra-mālınyah***

[2] Chāyā ***catu-daśa-laksāh sat-pañcāsat-sahasrā jambūdvīpe, bhavantı tu sapta-daśa-laksā dvı-navatı-sahasrāh salılāh 1***

vistāro nānyaḥ kaścid viśeso, na ca parivāro 'py āsām dṛśyate ksetra-samāsa-brhad-vrtty-anusārena, atah pratīyate, yady etāsv anyā anekāni sahasrāni nadyah praviśeyus tadā kathaṃ kramena paratas parato gacchantīnām vistāra-viśeso gaṅgādīnām iva na sampadyateti? anyac ca pūrvavidehe bhadraśāla-vana-samīpa-vartinoh kaccha-mangalāvatī-vijayayos tathā mukha-vanopakantha-sthayoh puskalāvatī-vaccha-nāmnoś ca vijayayor antar-nadīnām abhāva evāsty, ata etesu catursv api pratyekam sāmasthyena[astāvimśatir] astāvimśati-sahasrāni nadyah santi gangā-sindhu-sambandhinyo nāparā yāvatī ca kaccha-vijaye bhūmir antar-nadī-matām sukacchādīnām dvādaśānām apy anyesām ca tāvaty eva nādhikā, atah katham tesu bahutarā nadyo grāha[ā]vaty-ādy-antar-nadī-samyoge 'pi viśesa-bhūmer abhāvāt sambhavanti? atrāha - naitat samvāda-kotīm ātīkate, yato jambūdvīpaprajñaptāv apy antar-nadīnām pratyekam astāvimśati-nadī-sahasra-laksanah parivāro bhanitah, tathā ca tad vākyam -

> ***"gāhāvaī mahā-naī pavūḍhā samāṇī sukaccha-mahākaccha-vijaye duhā vibhayamāṇī (2) aṭṭhāvīsāe salilā-sahassehiṃ samaggā dāhiṇeṇaṃ sīya-mahā-naī samuppeī."[1]***

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[1] *JDP, sū* 95, ed Javeri, p 345 ... ***gāhāvaī mahā-ṇaī pavūḍhā samāṇī sukaccha-mahākaccha-vijae duhā vibhayamāṇī 2 aṭṭhāvīsāe salilā-sahassehiṃ samaggā dāhiṇenaṃ sīaṃ mahā-ṇaiṃ samappei***, . Chāyā *grāhāvatī mahā-nadī pravyūdhā samī sukaccha-mahākacchau vijayau dvidhā vibhajantī 2 astāvimśatyā salilā-sahasraih samagrā [sahitā daksinena bhāgena - meror daksina-diśi] daksinena śītām mahā-nadīm samprāpnoti*

apare anūcānāh punar itthum pravadanti - yathā aṣṭāśīti-grahāś candrasyaiva parivāratayā prasiddhā api sūryasya eta eva parivārah na punar anyaḥ pṛthag pratīyate uktam ca samavāyāṅga-vṛttau -

> *"astāśīti-mahāgrahā ete yady api candrasyaiva parivāro 'nyatra śrūyate tathāpi sūryasyāpīndratvād eta eva parivāratayā 'vaseyā"*[1]

iti tathā gangā-sindhu-sambandhinya evāstāvimśatir astāvimśatir nadī-sahasrāni antar-nadīnām api parivāra iti evam aparavidehe 'pi jñātavyam iti. 24

'*caüdasa*' [etc] Other masters have put it this way there are thirty-eight [main rivers] located inside the [sixteen eastern] provinces that discharge or flow into the Śītodā (Śītā?) [2] Answering the question how they are qualified [the author] states multiplied or manyfolded with fourteen thousand [tributary] rivers Which are these? Thirty-two rivers, the Raktā, etc [3], and the six [intermediate rivers], the Grāhāvatī,

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[1] *Ṭīkā* of Abhayadeva Sūri on the *Samavāyāṅgasūtra, sū* 88, ed Āgamodaya Samiti Series, Mehesana, 1918, p 93 , *astāśītir mahāgrahāh, ete ca yady api candrasyaiva parivāro 'nyatra śrūyate tathāpi sūryasyāpīndratvād eta eva parivāratayā 'vaseyā iti*

[2] It seems that these other masters locate the Śītodā in Pūrva- or East Videha and the Śītā in Apara- or West Videha Firstly, the standard description of Videha always starts in the northeast and evolves clockwise Secondly, the Grāhāvatī, etc , belong to northeast Videha Otherwise, the possibility that the Śītā and Śītodā are simply interchanged is conceivable too

[3] Viz the Raktā and Raktāvatī, corresponding to the two rivers of the same name flowing in Airāvata in North Videha and, likewise, the Gangā and Sindhu in South Videha

etc[1] So in all there are thirty-eight [rivers] in the sixteen [eastern (?)] provinces So, thirty-eight multiplied by fourteen thousand yields five lakhs and thirty-two thousand - 532,000 The word '*tathā* (likewise)' is used to express similarity as in case of the Śītodā In the same way there are five lakhs and thirty-two thousand [rivers] - 532,000 - in case of the Śītā also Therefore, when the two numbers are added up, there are ten thousand and sixty-four lakhs of rivers - 1,064,000 When treated in this manner the eighty-four thousand rivers flowing in the Kurus are not included In stead of these, when we take the six intermediate rivers, viz the Grāhāvatī etc , in account, each possessing fourteen thousand tributaries, then six times fourteen [yields] eighty-four When counted in this order the number of eighty-four thousand rivers is completed and the number as it was given before is reached Also this alternative way [of reckoning] is not possible, because the intermediate rivers are deemed to be twice as long as compared to the Gangā etc , since it is said that "the [intermediate] rivers are hundred and twenty-five [*yojanas*]"[2] So, twice the amount of twenty-eight thousand of rivers each The [double length of the river] course of these [intermediate rivers] is correct, since Master Umāsvāti says

> "*The rivers Grāha[ā]-, Hrada[ā]- and Pankavatī*[3] *are separating the provinces [in northeast Videha]*[1] *They have*

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[1] Viz the Grāhāvatī, Hradāvatī, Vegavatī, Taptajalā, Mattajalā and Unmattajalā mentioned in the commentary on the *sū* 11 & 12

[2] This means that the intermediate rivers have twice the amount of tributaries as the Gangā and Sindhu or Raktā and Raktodā rivers of Mahāvideha, viz 28,000 each

[3] Or, Grāhāvatī, Hradāvatī and Pankāvatī See Kirfel, pp 237-238

an island in a basin like the Rohitā[2] where a goddess with the same name dwells Each of them is accompanied by twenty-eight thousand tributaries They are equally one hundred and twenty-five yojanas broad all over, while they are two and a half yojanas deep ",

etc So, the tributaries of these six [intermediate rivers] number one lakh and sixty-eight thousand [*yojanas*] There are again five lakhs and thirty-two thousand [of inland rivers] excluding the intermediate rivers of the provinces belonging to the Kuru regions.[3] Therefore, when these are multiplied with the number two there are in total as much as seven lakhs of rivers in West Videha, Devakuru included Consequently, there are fourteen lakhs - 1,400,000 - of rivers in the whole of Mahāvideha The other [regions], viz Bharata, etc , however, have three lakhs and ninety-two thousand [rivers in total] So, in all there are seventeen lakhs and ninety-two thousand [rivers] In a manual, it is stated that

"In Jambūdvīpa there are fourteen lakhs and fifty-six thousand [rivers, so it is said] however, [in fact] there are seventeen lakhs and ninety-two thousand "

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[1] Viz Sukaccha and Mahākaccha, Kacch(ak)āvatī and, Āvarta and Mangalāvarta See Kirfel, p 238

[2] See supra p 139

[3] This cannot be correct The new reckoning starts with the six intermediate rivers Grāhāvatī etc , multiplied with 28,000 tributaries, since they are twice as long as the Gangā The result is 168,000 Then the other thirty-two rivers inside the provinces have to be multiplied with 14,000 This makes 448,000, not 532,000 So, the total number of 616,000 rivers plus the 84,000 of the Kuru regions makes 700,000 in West and in East Videha each So, in total there are 1,400,000 rivers in Mahāvideha

However, the Canon learns that the course of the twelve [intermediate] rivers, viz. the Grāhāvatī, etc is not according to the regular pattern[1] since it is well known indeed that the size of all the other rivers in Jambūdvīpa at the mouth is ten times their size at the source A prominent Master has said that

> "*The width of all rivers at the mouth is [the width at] the source multiplied by ten, [while their] depth is one fiftieth of the breath* "

These [intermediate rivers in Mahāvideha], however, are not like that On the contrary, they are all uniform [in size] in the middle of their course as well as at their mouth Their width is fixed at one hundred and twenty-five *yojanas*[2] without any further distinction Moreover, their course [with the number of tributaries] is not described in accordance with the *Brhadvrtti* (Major Commentary) on the *Ksetrasamāsa* [3] So [the question] arises that if several thousands of other [tributary] rivers would discharge in them, why then a difference in the width [of those rivers] while they are gradually progressing [towards their

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[1] *na sambhavati*

[2] The intermediate rivers of Mahāvideha, viz the Grāhāvatī, Hradāvatī, Pankavatī, Unmattajalā, Mattajalā and Taptajalā in East Videha and, the Antarvāhinī, Śītāsrotā, Ksīrodā, Ūrmimālinī, Phenamālinī and Gambhīramālinī in West Videha have an equal width of 125 *yojanas* all over, from source to mouth, and they are 2 $^{1}/_{2}$ *yojanas* deep See Kirfel, p 237*ff*

[3] Probably the *Ksetrasamāsa* (also *Brhatksetrasamāsa*) by Jinabhadra is meant, but it is not clear which *Brhadvrtti* is referred to the *vrtti* of Haribhadra Sūri (comp Sam 1185), of Siddha Sūri, of Malayagiri, of Vijayasimha, of Devānanda, of Devabhadra or of Ānanda Sūri

mouths] would not be possible as [in case] of the Gangā, etc On the other hand the two provinces Kaccha and Mangalāvatī situated close to the Bhadraśāla forest as well as the provinces named Puskalāvatī[1] and Vaccha[2] located near the forest of the mouth [of the Śītā][3], [all] in Pūrvavideha, have no intermediate rivers[4] Hence, these four [provinces] have each twenty-eight thousand tributaries in all[5] And if the land in the province of Kaccha, which is considered to be an inter-river [territory and] not different [from lands] related to the Gangā and the Sindhu [on the one hand, and [the land] of the other twelve [provinces] of Sukaccha, etc [on the other hand] are not much different, why then is it possible that they contain many more [tributary] rivers [as] connected with the intermediate rivers of the Grāhāvatī, etc For, their lands are not different Regarding this I [the author must] admit that this does not solve the problem[6], because also in the *Jambūdvīpaprajñapti* it is stated that the course the intermediate rivers is characterised by twenty-eight thousand [tributary] rivers This is the quotation concerned

> "*The main river Grāhāvatī, equal in width all over, dividing the provinces of Sukaccha and Mahākaccha in two, reaches the main river Śītā in the south fully provided with twenty-eight thousand tributaries* "[7]

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[1] = Puskaravatī

[2] = Vatsa

[3] Mukhavana

[4] = Puskaravatī

[5] Viz twice the number of 14,000 tributaries of the equivalent rivers of the Gangā and Sindhu inside these four provinces

[6] Lit 'that this does not make clear the point in question'

[7] *JDP*, *sū* 95

Other scholars teach the following, viz that as concerns [its] surroundings the moon is known to posses eighty-eight planets [and that] in the same way the course of the sun is considered not to be different, viz not to be unlike In the commentary on the *Samavāyānga* it is stated

> *"The great planets are eighty-eight This is said to be the surroundings of the moon elsewhere Likewise these [eighty-eight planets] are to be reckoned in case of the surroundings of the sun because of its mighty character "*

In the same manner, the surrounding [tributaries] of the intermediate rivers as compared to the Gangā and Sindhu are also twenty-eight and again twenty-eight [in number] One has to consider the same for West Videha

SŪTRA 25

अत्र सूत्रकारो ऽमुमेवार्थं स्पष्टयन् सकलजम्बूद्वीपनदीनां संख्यामाह -
atra sūtra-kāro 'mum evārtham spastayan sakala-jambūdvīpa-nadīnām samkhyām āha -
Now the author of the manual, settlıng the matter, sums up all the rıvers of Jambūdvīpa

सीया[1] सीओया[2] वि[3] य[4], बत्तीस[5]सहस्स[6]पंच[7]लक्खेहिं[8] ।
सव्वे[9] चउदस[10]लक्खा[11], छप्पन्न[12]सहस्स[13] मेलविया[14] ॥ २५ ॥[15]
sīyā sīoyā vi ya, battīsa-sahassa-paṃca-lakkhehiṃ;
savve caüdasa-lakkhā, chappanna-sahassa melaviyā. 25.

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[1] सीआ LD2 सिया Brd2, Bhog2 सीयो Bhog8
[2] सीयोया Ed3 सीओआ LD2, Bhog13 सीउया Brd1, 2 & 3, Bhog6, 10, 12, 15 & 17 सीयोआ Bhog8
[3] वी LD2, Brd2 & 3, Bhog2 & 8
[4] अ LD2, Bhog8 या Bhog13
[5] बतिस Brd2 बत्ती(?)सस Bhog2 स omitted in Bhog9 बतीस Bhog10
[6] सहस Tueb, Bhog4 स is missing in Bhog12 & 15
[7] पच Bhog14 & 15
[8] लखेहिं Brd2 & 3, Bhog4 & 6 लक्खेहिं ५३२००० Tueb, Bhog8(?) लक्खेहि Bhog2, 7 & 17 लखेहि Bhog10
[9] सचे Bhog2 सव्व Bhog10
[10] चओदस LD1 चउदश Bhog4 चउद्दस Bhog10
[11] लखा Brd3, Bhog2 लक्खा १४५६००० Bhog8
[12] छप्पन Ed3 छपन्न Brd2 & 3, Bhog2 & 15 छप्पण्ण Bhog5 च्छप्पन्न Bhog6 छपण Bhog12
[13] सहस Bhog4 & 13 सहसा Bhog10
[14] मेलविआ LD2, Bhog11 & 13 मलविया १४५६००० Tueb मेलवीया Bhog8 मेलविय Bhog15
[15] This verse is numbered 26 in LD2, Bhog7 & 8, 22 in Bhog6 and 23 in Bhog12

(शीता शीतोदापि च द्वात्रिंशत्सहस्राधिकपञ्चलक्षैः। सर्वाश्चतुर्दशलक्षाणि षट्पञ्चाशत्सहस्राणि मेलिताः॥ २५॥ *sītā sītodāpi ca dvātriṃśat-sahasrādhika-pañca-lakṣaiḥ, sarvāś caturdaśa-lakṣāṇi ṣaṭ-pañcāśat-sahasrāṇi melitāḥ 25*)

25 The Śītā as well as the Śītodā [flow to the ocean] together with five hundred thirty and two thousand [tributaries] All together, there are fourteen lakhs [and] fifty-six thousand [tributaries]

COMMENTARY

सीया^इति - शीता नदी पञ्चभिर्लक्षैर्द्वात्रिंशता सहस्रैर्नदीभिः समं जलधिं व्रजतीति[1] पूर्वतरगाथायाः सम्बन्धो गृह्यते। तथा शीतोदापि पृथगेतावतैव परिवारेणावगन्तव्या, ततः सर्वसंख्यया किं जातमित्याह - सव्वे^इत्यादि सर्वे नदीवाचिनो ऽङ्का इति गम्यते, यदि वा प्राकृतत्त्वाल्लिङ्गव्यत्यये सर्वा नद्यः। मेलविया^इति मेलिता इति णिगन्तोऽपि मूलार्थद्योतकः। यथा रामो राज्यमकारयदकरोदित्यर्थः, ततो मिलिताः समुदिताश्चतुर्दशलक्षानि षट्पञ्चाशत् सहस्राण्यष्टसप्ततेर्नदीनां परिवारः, ताश्चेमाः गङ्गाद्या ह्रदसम्भवास्तथा कुण्डप्रभवा गङ्गासिन्धुप्रमाणाः प्रतिविजयं द्वे द्व इति कृत्वा द्वात्रिंशति विजयेषु चतुःषष्टिः। ग्राह[ा]वत्याद्या द्वादश तु परिवारहीना अन्तर्नद्य एवमेता नवतिर्महानद्यो भवन्ति जम्बूद्वीपे। परं पूर्वोक्तात् षट्पञ्चाशत्सहस्राधिकचतुर्दशलक्षलक्षणात् परिवारादेताः समधिका विज्ञेया न पुनस्तन्मध्ये गणनीयाः। "यतो गङ्गासिन्धुरत्ता रत्तवई"[2] इति गाथया चतुर्दशसहस्रसंख्यः परिवारो मूलनदीव्यतिरिक्त उक्त इत्यादि। आशाम्बरमतानुसारिणो ऽप्येवमेवाहुः, तथा च तद्ग्रंथः -

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[1] In stead of व्रजन्तीति

[2] Origin of quotation untraced

"जम्बूद्दीवनराहिव, सम्खा सव्वनइ चउदह य लक्खा।
छपन्नं च सहस्सा, नवइ नईओ कहंति जिणा ॥ १ ॥"[1]
२५ ॥

sīyā^ıtı - śītā-nadī pañcabhır laksaır dvātrımśatā sahasraır nadībhıh samam jaladhıṃ vrajatītı pūrvatara-gāthāyāḥ sambandho grhyate tathā śītodāpı prthag etāvataıva parıvārenāvagantavyā, tataḥ sarva-samkhyayā kım jātam ıty āha - ***savve^ıty*** *ādı sarve nadī vācıno 'nkā ıti gamyate, yadı vā prākrtattvāl lınga-vyatyaye sarvā nadyah,* ***melavıyā^ıtı*** *melıtā ıtı nıg-anto 'pı mūlārtha-dyotakaḥ, yathā rāmo rājyam akārayad akarod ıty arthah, tato mılıtāh samuditāś catur-daśa-laksānı sat-pañcāśat sahasrāny asta-saptater nadīnām parıvārah, tāś cemāh gangādyā hrada-sambhavās tathā kunda-prabhavā gangā-sındhu-pramāṇāh pratıvıjayam dve dva ıtı krtvā dvātrımśatı vıjayesu catuh-ṣastıh, grāha[ā]vaty-ādyā dvādaśa tu parıvāra-hīnā antar-nadya evam etā navatır mahā-nadyo bhavantı jambūdvīpe param pūrvoktāt sat-pañcāśat-sahasrādhıka-catur-daśa-laksa-laksanāt parıvārād etāh samadhıkā vıjñeyā na punas tan-madhye gananīyāh, yato* ***"gaṃgā-sıṃdhu-rattā-rattavaī"***[2] *ıtı gāthayā catur-daśa-sahasra-samkhyah parıvāro mūla-nadī-vyatırıkta ukta ıty ādı āśāmbara-matānusārıno 'py evam evāhuh, tathā ca tad-granthah -*

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[1] Orıgın of quotatıon untraced Chāyā जम्बूद्वीपनराधिप संख्या सर्वनदी चतुर्दश च लक्षा षट्पञ्चाशत् च सहस्राणि नवति· नद्य· कथयन्ति जिनाः।

[2] Orıgın of quotatıon untraced

"jaṃbūddīva-narāhiva, saṃkhā savva-naī caü-daha ya lakhā; chapannaṃ ca sahassā, navaï naïo kahaṃti jiṇā. 1."[1]
25

'Siyā' [etc] The river Śītā flows to the ocean together with five lakhs and thirty-two thousand tributaries In this manner, the link with the previous verse is made So also, the Śītodā on her part must be considered to have the same amount of tributaries [2] Next [the author] explains what follows from the number 'all' **'savve'**, etc We surmise that '*sarve nadī*' is a mistake[3] of expression Or else, in case there is a change of gender as it happens in Prākrit, [it stands for] '*sarvā nadyah*' [4] The **-i-** affix in '***melaviyā***' overall has the same meaning as in '*melitā* (assembled)', as [for instance] the meaning of [the alternative expression that] Rāma exercised or carried out government [5] Hence [when] assembled, viz all together, there

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[1] Origin of quotation untraced Chāyā *jambūdvīpa-narādhipa saṃkhyā sarva-nadī catur-daśa ca lakṣā ṣat-pañcāśat ca sahasrāṇi navatiḥ nadyah kathayanti jinah*

[2] This is the number of direct tributaries, viz 84,000, increased with the number of indirect tributaries, viz 448,000 that reach the Śītā vs Śītodā via the 64 Gangās, Sindhus, Raktās and Raktodās in the 32 Vijayas of Mahāvideha

[3] Lit a hook or curve

[4] Normally in Sanskrit as well as in Prākrit '*nadī* (**ṇaī**)' is a female word So we should read '*sarvā nadyah* (***savvāo naïo***)' in the plural However, in Prākrit change of gender often occurs

[5] Reference is made to the *ni(n)*affix (*anta*) in the Sanskrit grammatical terminology This affix forms verbal adjectives of causatives or denominatives on *-(p)ayati* The Pkt ***melaviya*** formally derives from

are fourteen lakhs and fifty-six thousand. [Now] the tributaries of the seventy-eight rivers.[1] Moreover, they, these, [viz.] the Gangā, etc. have their source in a lake. For every other province there are two of the size of the Gangā and Sindhu, etc. arising from a basin. Knowing this, there are sixty-four in the twelve provinces. On the other hand, there are twelve inland rivers like the Grāhāvatī, etc., which have no tributaries. Thus, there are ninety main rivers in Jambūdvīpa.[2] On the other hand, these [main rivers] should not be added to the fourteen lakhs and fifty-six thousand tributaries mentioned before since they cannot be not be counted among them, because in the verse "*The Gangā, Sindhu, Raktā and Raktāvatī*[3] *[...]*" the number of the fourteen thousand tributaries is reckoned separately from the main rivers. The followers of the Digambara[4] sect agree with this. Accordingly, their manual learns.

**melāpita* which is a causative verbal adjective of the root *mel* of the 10th verbal class *melāpayati*. The same root also forms the causative form *melayati* with as verbal adjective **melita-*. So, both forms **melāpita* and **melita* basically have the same meaning. See Turner (1966), vol. I, entry 10332 and Renou, L. (1942), p. 152.

[1] These are the 64 Gangās, Sindhus, Raktās and Raktodās in the 32 Vijayas in Mahāvideha and the 14 main rivers of Jambūdvīpa including the main Gangā and Sindhu in Bharata, and the main Raktā and Raktodā in Airāvata.

[2] Viz., these *mūla-nadīs* are the above mentioned 78 rivers increased with the 12 inland rivers of Mahāvideha.

[3] = Raktodā

[4] Āśāmbara = Digambara

"O, Lord of Jambūdvīpa, the Liberated declare that the number of all rivers is fourteen lakhs and fifty-six thousand rivers and that there are ninety [main] rivers [extra]."

SŪTRA 26

सम्प्रति महानदीनां प्रवहमुखयोर्विस्तारमाह -
samprati mahā-nadīnām pravaha-mukhayor vistāram āha -
Now [the author] describes the width of the source and the mouth of the main rivers

छज्जोयणे[1] सकोसे[2], गङ्गासिंधूण[3] वित्थरो[4] मूले[5] ।
दस[6]गुणिओ[7] पज्जंते[8], इय[9] दुदु[10]गुणणेण[11] सेसाणं[12] ॥ २६ ॥[13]
chaj-joyaṇe sa-kose, gaṃgā-siṃdhūṇa vittharo mūle;
dasa-guṇio pajjaṃte, iya du-du-guṇaṇeṇa sesāṇaṃ. 26.

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[1] छजोयणे LD1, Bhog7, 11, 12, 15 & 16 छज्जोअण LD2 छद्योयणे Brd1, Bhog10 छजोयण Brd3, Bhog5 छज्जोअणे Tueb, Bhog1 छयोयणे Bhog2 छज्जोयणे Bhog4 च्छयोयण Bhog6
[2] सक्कोसे LD1 & 2 सकोशे १ Tueb सकोसं Bhog6, 11 & 17 छकोसे Bhog10 सकोस Bhog15 सङ्कोसे Bhog12
[3] सिन्धु LD1 Bhog1, 8, 10, 14 & 17 सिधु Brd3 सिधू Bhog4
[4] वीत्थरो Bhog2 वित्थडो(?) Bhog5 वित्य(?)डो(?) Bhog12
[5] मुले Brd2 & 3, Bhog2, 4, 12 & 14 मूल Bhog15 & 17
[6] दश Bhog12 & 13
[7] गूणीऊ LD1 ओ is missing in LD2 गुणिउ Brd2 & 3, Bhog5, 10 गुणीओ Bhog1, 8, 12 & 16 गुणिय Bhog6 गुंणीओ Bhog7 गुणीउ Bhog15 & 17
[8] पद्यं Bhog2, 4 & 7 पद्यत्ते Bhog6 पज्जे(?)ते Bhog9 पजंति Bhog10 & 13
[9] इइ Tueb इय is missing in Bhog5 & 12 इयं Bhog6 ईय Bhog7
[10] दुदू LD1 दुगुणादुगुणेहिं Bhog5 दुगणादुगाहिं Bhog12 Second दु omitted in Bhog6
[11] गूणेण LD1 गुणेण Brd2, Bhog15 गुणेणण Brd3 गुणे Bhog2 गुंणणेण Bhog4 & 16 गुणणेणं Bhog6 गुंणेण Bhog7 गुणणण Bhog8 गुणेणेण Bhog10
[12] सेसेहिं Bhog5 सहस्सेहिं Bhog12
[13] This verse is numbered 27 in LD2, 23 in Bhog6 and 24 in Bhog12

(षड्योजनानि सक्रोशानि गङ्गासिन्ध्वोर्विस्तरो मूले। दशगुणितः पर्यन्त इति द्विद्विगुणनेन शेषाणाम्॥ २६॥ *sad-yojanānı sa-krośānı gangā-sındhvor vıstaro mūle, daśa-gunıtah paryanta ıtı dvı-dvı-gunanena śesānām 26*)

26 The wıdth of the Gangā and the Sındhu at theır source ıs sıx *yojanas* and one *krośa*[1] At the end [theır wıdth] ıs multıplıed by ten In the same way [the wıdth] of the other [maın] rıvers at theır source and mouth ıs obtaıned] by multıplyıng repeatedly by two[2]

COMMENTARY

छज्जोयणे^इति - गंगासिन्ध्वोः सादृश्याद्रक्तारक्तावत्योरपि मूले प्रवहे ह्रदान्निःसार इति यावत्, सक्रोशानि सगव्यूतानि षड्योजनानि विस्तरः प्रपञ्चः, पर्यंते समुद्रादिप्रवेशे दशगुणितो दशगुणः सार्द्धद्वाषष्टियोजनरूपो विस्तारो भवति। तथाभ्यन्तराणां रोहितांशादीनां स्वरूपमाह - इय^इत्यादि। इत्यनया दिशा शेषाणां द्वाभ्यां द्वाभ्यां गुणनं तेन[3] द्वि द्वि गुणनेन विस्तारः शेषाणामवशिष्टानामनुक्तानामिति यावत् लभ्यत इति शेषः। तद्यथा

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[1] Or as Kırfel (p 222) has ıt $^{25}/_4$ *yojanas* One *yojana* equals four *krośas* or four *gavyūtas* See also Kırfel, p 337

[2] The Gangā and Sındhu are $^{25}/_4$ *yojanas* wıde at the source The Raktā and Raktodā, beıng the ıdentıcal counterparts of both the maın rıvers of Bharata, have the same wıdth at theır source $^{25}/_4$ *yojanas* The wıdth at the source of the other maın rıvers doubles repeatedly towards the centre startıng from Bharata and Aırāvata The Rohıtāmśā, Rohıt, Rūpyakūlā and Suvarnakūlā have $^{25}/_2$ *yojanas*, the Harıkāntā, Harıt, Nārī and Narakāntā 25 *yojanas* and, the Śītodā and Śītā 50 *yojanas* The same procedure holds for the mouths

[3] LD2 adds द्वि द्वि गुणनं between गुणनं and तेन

रोहितांशारोहितारूप्यकूलासुवर्णकूलानां प्रवहे सार्द्धद्वादश, पर्यंतेपञ्चविंशं शतं योजनानि विस्तारः। तथा तन्मध्यानां हरिकान्ताहरित्सलिलानारीकान्तानरकान्तानां ह्रदतोरणान्निर्गमे पञ्चविंशतिर् जलधिप्रवेशे तु सार्द्धशतद्वयं योजनानि। पुनः शीताशीतोदयोस्तोरणान्निःसारे पञ्चाशत्पर्यंते पञ्चशतानि योजनानां प्रपञ्च इति गाथार्थः॥ २६॥

chaj-joyaṇe^iti - gangā-sindhvoh sādrśyād raktā-raktāvatyor api mūle pravahe hradān nihsāra iti yāvat, sa-krośāni sa-gavyūtāni sad-yojanāni vistarah prapañcah, paryante samudrādi-praveśe daśa-gunito daśa-gunah sārdha-dvā-saṣṭi-yojana-rūpo vistāro bhavati tathābhyantarānām rohitāmśādīnām svarūpam āha - iya^ity ādi. ity anayā diśā śesānām dvābhyām dvābhyām gunanam tena dvi dvi gunanena vistārah śesānām avaśistānām anuktānām iti yāvat labhyata iti śesah tad yathā rohitāmśā-rohitā-rūpyakūlā-suvarṇakūlānām pravahe sārdha-dvādaśa, paryante pañca-vimśam śataṃ yojanāni vistārah tathā tan-madhyānām harikāntā-haritsalilā-nārīkāntā-narakāntānām hrada-toranān nirgame pañca-vimśatir, jaladhi-praveśe tu sārdha-śata-dvayam yojanāni punah śītā-śītodayos toranān nihsāre pañcāśat paryante pañca-śatāni yojanānām prapañca iti gāthārthah 26

26 '***Chaj-joyaṇe***' [etc] At the source of the Gangā and the Sindhu, where [their waters] stream out of their [corresponding] lakes, [and] to be precise - since they are similar - of the Raktā and Raktāvatī too, their width [or] breadth is six *yojanas* and one *krośa* [or] one *gavyūta* At the end, when they enter into the ocean, etc [1] their width is

[1] It is not clear what this 'etc ' implies since all main rivers of Jambūdvīpa flow into the same Lavanoda ocean

multiplied by ten, [or] is ten times lager, consisting of sixty-two and one half [*yojanas*] [1] Even so [the author] explains the nature of the [rivers] lying in between, the Rohitāmśā, etc '*iya*' (thus), etc With this reference [introduced with the word] 'thus' one learns just so much that the width of the remaining [rivers], those left out [or] not yet mentioned [is obtained] by over and over again multiplying by two, by the multiplication with two and once more with two for the remaining This is the full meaning To wit, the breadth of the Rohitāmśā, Rohitā, Rūpyakūlā and Suvarnakūlā is twelve and a half [*yojanas*], at the end one hundred and twenty-five [*yojanas*] at the source So also is [the width] of the Harikāntā, Haritsalilā, Nārīkāntā and Narakāntā lying in between them twenty-five [*yojanas*] where they come out of the gates of the mountain lakes When they reach the ocean, however, they are two hundred and fifty *yojanas* [wide] Moreover, when they flow out of the gates of the mountain lakes, the width of the Śītā and the Śītodā is fifty [and] at the end five hundred *yojanas*. This is the meaning of the verse

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[1] See Kirfel, p 222 $^{125}/_2$ or 62 ½ *yojanas*

SŪTRA 27

इदानीं सूत्रकारः स्वयमेव मुग्धावबोधार्थं वर्षधराणामुच्चत्ववर्णावाह -
idānīm sūtra-kārah svayam eva mugdhāvabodhārtham varsa-dharānām uccatva-varnāv āha -
Now, in order to instruct the ignorant, the author of the manual gives of his own accord the height and colour[1] of the World Mountains

जोयण[2]सयमुव्विद्धा/उच्चिट्ठा[3], कणय[4]मया[5] सिहरि[6]चुल्लहिमवंता[7] ।
रुप्पि[1]महाहिमवंता[2], दुसउच्चा[3] रुप्प[4]कणय[5]मया ॥ २७ ॥[6]

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[1] So all descriptions of the different mountains as 'golden', 'made of beryl', etc do not necessarily have to be taken literally, but can be interpreted as a descriptions of their outward appearance, viz their colour

[2] जोअण LD2

[3] उव्विद्धा Ed1, LD2, Bhog4 & 12 उविद्धा LD1, Brd2, Tueb, Bhog2 उच्चिट्ठा Ed2 & 3, Brd1, Bhog1 उच्चिद्धा Brd3, Bhog13, 14, 16 & 17 उचिद्धा Bhog5 & 15 उच्चि(?)ट्ठा(?) Bhog6, 7, 8, 10 & 11 उव्विद्धा and उच्चिट्ठा are both possible उव्विद्ध < उद्विद्ध (tossed upwards, high, elevated) is attested in Skt There is no problem regarding derivation -द्व- > -व्व-, and no problem regarding meaning Indeed, उच्चिट्ठ < उद् + स्था, *उद् + तिष्ठ > *उद् + चिट्ठ is attested in Pkt as from उत् + स्था (in the sense of Hd खड़ा होना) but is not attested as an adjective in Skt However, चिट्ठ (= अत्यन्त, 'very great') is attested in Pkt

[4] य omitted in Bhog6 कणग Bhog7, 10, 13 & 16

[5] ममया LD1

[6] सिहिरि LD1, Brd1, Bhog10 सिहरी Bhog6 सिहर Bhog8 सीहरि Bhog13 & 14 सिंहरी Bhog17

[7] चुल्लसिहरीहिमवता Bhog4 चूल्ल LD1, Bhog10 & 15 चुल Bhog2 चुत्त Bhog6 च्चुल्ल Bhog13 हेमवंतेय Bhog6 हिंमवता Bhog7, 10 & 16

joyaṇa-sayam uvviddhā/uccitthā, kaṇaya-mayā sihari-cullahimavaṃtā;
ruppi-mahāhimavamtā, du-saüccā ruppa-kaṇaya-mayā. 27.

(योजनशतमुच्छ्रितौ कनकमयौ शिखरिक्षुल्लहिमवन्तौ। रुक्मिमहाहिमवन्तौ द्विशतोच्चौ रुप्यकनकमयौ ॥ २७ ॥ *yojana-śatam udviddhau/ ucchritau kanaka-mayau śikhari-ksullahimavantau, rukmi-mahāhimavantau dvi-śatoccau rūpya-kanaka-mayau.* 27)

27 Śikharin and Ksullahimavanta are one hundred *yojanas* high and are made of gold Rukmin and Mahāhimavanta are two hundred [*yojanas*] high and are made of silver[7] and gold

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[1] रूप्पि Ed1 & 3, Bhog16, 13 & 17 रूप्पी LD2, Bhog8 रूपि Brd2, Bhog12 रुपि Brd3, Bhog2 & 5 रुप्पी Bhog4 & 6 रूपी Bhog7 रुपी Bhog10

[2] महहिमवंते Bhog8 महाहिमवते LD2, Brd1, 2 & 3, Bhog7, 16 & 17 महाहिमवंत Tueb महाहिवतां Bhog2 महाहेमवंते Bhog6 महाहिंमवंता Bhog10 महाहिमवंतो Bhog11

[3] सओच्चा LD1, Bhog4 & 13 सुच्चा(?) LD2 सयउच्चा Bhog1 & 14 सउचा Bhog2, 10 & 15(?) सुउच्चा(?) Bhog8 स्सउच्चा Bhog12

[4] रूप्प Ed3, LD2, Brd2, Bhog6 & 8 रुप Bhog2 & 17 प omitted in Bhog7 & 16

[5] कणयं Brd2 कणग Bhog6, 7, 16 & 17

[6] This verse is numbered 28 in LD2, Bhog7, 8 & 16, 24 in Bhog6 and 25 in Bhog12 Bhog2 introduces the verse with दारं १०, Bhog5 with डारं १०, Bhog12 with द्वा १०

[7] *rūpya* = *raupya* The *Trailokyadīpikā* describes Rukmin and Mahāhimavat as consisting of *arjuna* and *rajata* respectively, both meaning silver See Kirfel, p 215

COMMENTARY

जोयण^इति - शिखरी पर्यंतवर्त्ती वर्षधरः। चुल्ल^इति क्षुल्लो महाहैमवतापेक्षया लघुः हिमवान् क्षुल्लहिमवान् एतौ योजनशतमुद्विद्धावुच्छ्रितौ, कीदृशावित्याह - कनकं स्वर्णं तन्मयौ तद्वर्णावित्यर्थः, तथा रुप्पि^इत्यादि, रुक्मिमहाहैमवन्तौ द्वे शते योजनानामिति गम्यते। उच्चावुच्छ्रितौ द्विशतोच्चौ तथा रूप्पकनकमयौ क्रमेण, तथाहि - रुक्मी रूप्यमयः। महाहिमवांस्तु हिरण्यमय इति ॥ २७ ॥

joyaṇe^ıtı - śıkharī paryanta-vartī varsa-dharaś, ***culla^itı*** *ksullo mahāhaımavatāpeksayā laghuh hımavān ksullahımavān, etau yojana-śatam udvıddhāv ucchrıtau, kīdṛśāv ıty āha - kanakam svarṇam tan-mayau tad-varnāv ıty arthah. tathā* ***ruppi^ıty*** *ādı, rukmı-mahāhaımavantau dve śate yojanānām ıtı gamyate, uccāv ucchrıtau dvı-śatoccau tathā rūpya-kanaka-mayau kramena. tathā hı. rukmī rūpya-mayah, mahāhımavāms tu hıranya-maya ıtı 27*

27 ***'joyaṇa'*** [etc] The meanıng ıs as follows Śıkharın ıs a World Mountaın range sıtuated at the [northern] end [The word] ***'culla'*** means small The [Small or] Ksullahımavat is a Hımavat that ıs 'small' wıth regard to the [Great or] Mahāhaımavata Both are one hundred *yojanas* hıgh [or] elevated [The author] explaıns how they are [characterızed]. golden, made thereof, vız havıng the colour of that. Even so ***'ruppi'***, etc Now ıt ıs stated that Rukmın and Mahāhaımavanta [measure] two hundred *yojanas* They are two hundred [*yojanas*] hıgh or elevated and both are made of sılver and gold successıvely For, Rukmın ıs made of sılver, while Mahāhımavat ıs made of gold

SŪTRA 28[1]

सव्वे[2] वि पव्वय[3]वरा[4], समय[5]खित्तंमि[6] मंदर[7]विहूणा[8] ।
धरणि[9]तले[10] अवगाढा[11], उस्सेह[1]चउत्थ[2]भायमिति[3] ॥[4]

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[1] Prabhānanda Sūri gives the verse that actually represents *sū* 28 at the end of his comment on *sū* 27 इह यद्यप्यवगाहो नोक्त सूत्रकारेण, तथाप्युच्छ्रयस्य चतुर्थांशमानो ऽवगम्यः । उक्तं च -
"सव्वेवि पव्वयवरा, समयखित्तंमि मंदरविहूणा ।
धरणितले अवगाढा,उस्सेह चउत्थयं भायं ॥ १ ॥"
iha yady apy avagāho noktah sūtra-kārena, tathāpy ucchrayasya caturthāmśa-māno 'vagamyah uktam ca -
"savvevi pavvaya-varā, samaya-khittammi mamdara-vihūnā;
dhara-nitale avagāḍhā, usseha-cautthayam bhāyam.1."
iti "Here, although the author does not mention the depth [of the World Mountains], it must be considered to be one fourth of the size of their height It is said "
[2] सवे Bhog2 & 10
[3] वियपव्वय LD2 पवय Bhog2 पव(?)य Bhog1 & 8 पवण Bhog5 प्पव्वय Bhog17
[4] व is missing in Ed3, Brd1, Bhog4, 11, 12 & 17 भरा Bhog7 & 16
[5] य omitted in Bhog9
[6] खित्तम्मि Ed2 खितंमि Brd2 & 3 खित्तंमी Bhog1, 4 & 13 क्खित्तमि Bhog7 & 17 खित्तमि Bhog15
[7] मणिदरं Bhog4 मदइ Bhog12 हिर(?) Bhog14
[8] There seems to be some confusion between हू and दू वीहूणा Ed2 & 3, LD1 विदू(?)णा Bhog1, 8, 9, 11, 12, 13, 14 & 15 वीदू(?)णं Bhog2 विदुणा Bhog4 विदूणी Bhog5 विदुंणा Bhog10 विदूंणा Bhog7
[9] धरणी Ed3, LD1 & 2, Bhog1, 4, 7, 12, 16 & 17 धरणा Brd2 & 3
[10] तलम् Ed3 यले LD1, Brd1, 2 & 3, Bhog2, 9, 11, 15 & 17 ताले Tueb त omitted in Bhog8
[11] उवगाढा Ed2 & 3 Initial अ omitted or elided in LD1, Brd2 & 3, Tueb, Bhog7, 14, 15 & 16 यवगाढा Brd1, Bhog9, 11 & 17 सुवगाढा Bhog4

savve vi pavvaya-varā, samaẏa-khittammi maṃdara-vihūṇā[5];
dharaṇı-tale avagāḍhā, usseha-caüttha-bhāẏam iti. 28.

(सर्वे ऽपि पर्वतवराः समयक्षेत्रे मन्दरविहीनाः। धरणीतले ऽवगाढा उत्सेधचतुर्थभागे ॥ *sarve 'pı parvatu-varāḥ samaya-kṣetre mandara-vıhīnāh; dharaṇī-tale 'vagādhā utsedha-caturtha-bhāgam* ıtı *28*)

28. All maın mountaıns ın the temporal world[6] except Mandara are ımmersed under the surface of the earth one-fourth part of theır heıght

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[1] उस्सेह Brd2 & 3, Bhog2 & 10 ओब्वशेय(?) Bhog4
[2] There seems to be confusıon here between त्थ and च्छ चओच्छ(?) LD1 चउत्थयं LD2 चउच्छ(?) Brd1, Bhog1, 2, 7, 9, 10, 11, 16 & 17 चउत्थयं Tueb चओथो(?) Bhog4 वउत्थयं Bhog5 चउच्छय Bhog8 त्थ(?)यल(?) Bhog12
[3] There are two possıbılıtıes here, both of them metrıcally correct 1) -भायमिति (Chāya -भागमिति) ın LD1 & 2, Brd1, 2 & 3, Tueb, Bhog1, 8 & 9, and 2) -भायंमि (Chāya -भागे) ın Ed2 & 3, Bhog13 & 14 Other forms भायंमी Bhog7 & 16, भायमि Bhog10, भायंमिति Bhog11, भायं Bhog12, भागमिति Bhog15, भायमित्ति Bhog17
[4] Thıs verse ıs numbered 29 ın Ed2 & 3, LD2, Bhog2, 7, 8 & 16. It ıs numbered 27 ın Bhog12. It ıs mıssıng ın Ed1 and Bhog6 It ıs ıntroduced wıth उत्तर(?) ın LD1, wıth उक्तं च ın LD2, Brd1, 2 & 3, Tueb, Bhog9, 10, 11, 15 & 17, wıth वक्तं च Bhog8, wıth उक्तं ın Bhog13 and wıth उक्तं च· ın Bhog14 The Āryā metre ıs defectıve ın the fourth *gana* Thıs defect can be remedıed by the readıng -वित्तत्तंमि ın stead of -खित्तंमि but only Bhog7 and 17 adopt thıs versıon
[5] For *vihūṇa* = *vıhīna* See Pıschel §120
[6] Vız the human world समयक्षेत्र = कालोपलक्षित भूमि = मनुष्यलोक or मनुष्यक्षेत्र

SŪTRA 29

चत्तारि[1] जोयण[2]सए[3], उव्विद्धो/उच्चिट्ठो[4] निसढ[5] नीलवंतो[6] य[7] ।
निसढो[8] तवणिज्ज[9]मओ[10], वेरुलिओ[11] नीलवंत[12]गिरी[13] ॥ २८ ॥

cattāri joyaṇa-sae, uvviddho/uccitṭho nisaḍha nīlavaṃto ya;
nisaḍho tavaṇijjamao, verulio nīlavaṃta-girī. 29.

(चत्वारि योजनशतान्युच्छितो निषधो नीलवांश्च । निषधस्तपनीयमयो वैडूर्यको नीलवान् गिरिः ॥ २८ ॥ *catvāri yojana-śatāny*

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[1] चतारि Brd2 चत्तारी Bhog1 & 12 चातारि Bhog2 चत्तारिय Bhog14
[2] जोअण LD2, Tueb, Bhog4 & 8
[3] सये Bhog6 & 13 सया Bhog12 सय Bhog14
[4] There is again confusion here, cf verse 27 उव्विद्धो Ed1, LD2, Tueb, Bhog2, 4 & 17 उव्विद्धा Bhog12 ओविद्धो LD1 उंविद्धा Brd2 उविद्धो(?) Bhog8 & 10 उच्चिट्ठो Ed2 & 3, Brd1, Bhog1, Bhog7(?), 9(?) & 11(?) उच्चि(?)द्धो Bhog6, 13, 14, 15 & 16 उच्चिद्धा Brd3 उच्चिद्धा Bhog5
[5] नीसढ Bhog2 निसह Bhog5
[6] निलवंतो Brd2, Bhog10 & 12 नीलवंता Bhog5 निलवंतेसु Bhog7 नीलवंतेसु Bhog16
[7] अ Ed2, LD1 य or अ omitted in Bhog7, 12 & 16
[8] नीसढो Bhog2 निसड्डो(?) Bhog12 निसड्ढो Bhog16
[9] तवणिद्य LD1 & 2, Brd1, 2 & 3, Bhog4, 6, 10, 14 & 15 तवणीद्य Bhog1 तवणिज Bhog2, 12 & 16 तवणिय Bhog8 तवणीज्ज Bhog17
[10] मउ Brd2 & 3, Bhog6, 8, 15 & 17
[11] वेरूलिओ Brd2 वेरुलिउ Brd3, Bhog17 वेरुलीओ Bhog1, 4, 7 & 11 वेरूलिउ Bhog6 विरुलीओ Bhog8 विरुलिउ Bhog15
[12] नीलवतो Ed3, Bhog10 नी omitted in LD1 नीलवत LD2 नीलवंत्त(?) Bhog6 निलवंत Bhog15 नीलवंतो य of the first half of the verse repeated and गिरी omitted
[13] गिरि Ed2, LD2, Bhog2, 8, 9, 12, 13 & 17 गीरि Bhog4 & 15 गीरी Bhog7 गिर Bhog14

udviddho/ucchito nisadho nīlavāmś ca, nisadhas tapanīya-mayo vaidūry(ak)o nīlavān girih. 29)

29 Nisadha and Nīlavat are four hundred *yojanas* high Niṣadha is made of purified gold, Mount Nīlavat is made of beryl

COMMENTARY

चत्तारि^इति - निषधश्चत्वारि योजनशतानि उद्विद्ध उच्चो, न केवलमयं, नीलवांश्च तावदेवोच्चः। चः समुच्चये। तथा निषधस्तपनीयमयो जात्यस्वर्णनिर्माणो रक्तवर्ण इत्यर्थः। माल्य(नील)वान् गिरिस्तु वैडूर्यमयो नीलवर्ण इति ॥ २९ ॥

cattāri^iti - nisadhaś catvāri yojana-śatāni udviddha ucco, na kevalam ayam, nīlavāṃś ca tāvad evoccah cah samuccaye tathā nisadhas tapanīya-mayo jātya-svarna-nirmāṇo rakta-varna ity arthah mālya(nīla)vān giris tu vaidūrya-mayo nīla-varna iti 29

29 '***cattāri***' [etc] The meaning is as follows Nisadha is four hundred *yojanas* high [or] elevated Moreover, not alone this [one since also] Nīlavat is of the same height. [The particle] '*ca* (and)' [is used] in conjunctive [sense]. Nisadha is made of purified gold[1], [viz] made of the finest gold, [and] has a red

[1] Viz , gold purified with fire

colour Mount Mālyavat (Nīlavat ?)[1] however, is made of beryl [and] has a blue colour

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[1] The confusion of the mountain range of Nīlavat with Mount Mālyavat is inexplicable here For Nisadha and Nīlavat, see Kirfel, pp 215 & 217

SŪTRA 30[1]

संप्रति स्वाभिधानप्रकाशनपुरःसरं सूत्रकारो ऽर्थकरणोपसंहारमाह -
saṃpratı svābhıdhāna-prakāśana-puraḥsaraṃ sūtra-kāro 'rtha-karaṇopasaṃhāram āha -
Now the author of the manual states the epılogue, [again] referrıng to the contents [and] at the same tıme revealıng hıs name·

खंडाई[2]गाहाहिँ[3], दसहिँ[4] दारेहिँ[5] जंबुदीवस्स[6] ।
संघयणी[7] सम्मत्ता[8], रइया[1] हरिभद्द[2]सूरीहिँ[3] ॥ ३० ॥[4]

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[1] Thıs ıs verse 29 ın Ed1 and verse 31 ın LD2

[2] खण्डाई Ed3, Bhog1, 8, 16 & 17 खण्डाइ LD2, Brd2 & 3, Tueb, Bhog7, 10, 14 & 15

[3] गाहाए Ed1, LD2, Bhog2, 5, 10, 12, 13 & 14 गाहाइं LD1, Brd3, Bhog7, 15, 16 & 17 गाहाईं Brd1 गाहाइ Brd2, Bhog9 & 11 गाहाप(?) Tueb गाहाहे Bhog1 गाहा Bhog6

[4] दसहि LD1, Brd2 & 3, Bhog2 & 17 दसेहिं Bhog7 & 15 दशहिं Bhog13 दसए Bhog14

[5] All sources except Bhog2, 4, 11 & 17 have the endıng -हिं here (See next note) दारिहिं Brd2 द्वारेहिं Tueb देरेहिं Bhog14

[6] जम्बूदीवस्स Ed1 & 2, LD1 & 2, Brd1, Bhog1, 6, 8, 13 & 17 जम्बुद्दीवस्स Ed3, Bhog7 & 16 जम्बुदीवस Brd2 & 3 जम्बुदिवस Bhog2 जम्बूद्दीवस्स Bhog4, 9, 12 & 15 जम्बूंदीवस्स Bhog10 Only Tueb, Bhog5, 11 & 14 read जम्बुदीवस्स The first half of the verse can only be metrıcally correct ıf we read -हिं जम्बु- ın whıch case we have the regular metrıcal sequence ˘ – ˘ ın the sıxth *gana*

[7] संगहणी Tueb, Bhog5, 6 & 12 य omıtted ın Bhog2 संघयणि Bhog15.

[8] The regular form समत्ता ıs found ın LD1, Brd3, Bhog2, 4, 5, 7, 8, 9, 12, 13, 14, 15, 16 & 17 समता Brd2, Bhog10 त्ता, रइया हरि omitted ın Bhog6 Brd2 & 3 समता

khaṃḍāī-gāhāhiṃ, dasahiṃ dārehi jaṃbudīvassa; saṃghayaṇī sammattā, raiyā haribhadda-sūrīhiṃ. 30.

(खण्डादिगाथाभिर्दशभिर्द्वारैर्जम्बूद्वीपस्य। संग्रहणी समाप्ता रचिता हरिभद्रसूरिभिः॥ ३०॥ *khaṇḍādi-gāthābhir daśabhir dvārair jambūdvīpasya, saṃgrahaṇī samāptā racitā haribhadra-sūribhiḥ. 30*)

30 The *Saṃgrahaṇī* (Summary) of Jambūdvīpa composed by Haribhadra Sūri on the ten topics by means of the verses on the continents, etc is [now] completed

COMMENTARY

खंडाई^इति[5] - जम्बूद्वीपस्याद्यद्वीपक्षेत्ररूपस्य[6] संग्रहणिः समाप्ता, इष्टार्थकथनेन पूर्णा, कैः? इत्याह - दशभिर् दशसंख्यावच्छिन्नैर् द्वारैरुक्तस्वरूपैः। किंविशिष्टैः? खंडाई^इति[7] खण्डादीनामुद्देशका गाथा खण्डा[8]दिगाथा, तया तथोक्तया, "दीर्घह्रस्वौ मिथो वृत्तौ" इति दीर्गत्वं 'ई',

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[1] रईया LD1, Bhog12, 13, 14 & 17 रईआ LD2 रइआ Bhog8 & 10

[2] हरीभद्द LD1 हरिभद Bhog2 & 6 हरिभद्र Bhog13

[3] सूरिहिं Ed1, Brd3, Bhog7, 10, 13, 16 & 17 सुरिहिं Brd2 सुरिहि Bhog2 सूरेहिं Bhog12 सूरीहिं is the only metrically correct form with lengthening metri causa of इ in the ending -ईहिं

[4] This verse is numbered 29 in Ed1, 31 in LD2, Bhog7, 8 & 16, 26 in Bhog6 and 28 in Bhog12 The final clause रइया हरिभद्दसूरीहिं॥ ३०॥ is missing in Bhog15

[5] Ed1 खण्डाइत्ति

[6] LD2 जम्बूद्वीपक्षेत्ररूपस्य

[7] LD2 खण्डाइत्ति

[8] In stead of खंदा

खंडा जोयणवासा^इत्यनया सूत्रादिकथितया गाथया उपलिखितैरिति, कैः? कृतेयं? इत्याह - श्री हरिभद्रसूरिभिः रचिता सूत्रतया निबद्धेति भद्रम् ॥ ३० ॥

khaṇḍāī^iti *jambūdvīpasyādya-dvīpa-ksetra-rūpasya saṃgrahaṇih samāptā, istārtha-kathanena pūrnā kaih? ity āha - daśabhir daśa-saṃkhyāvacchinnair dvārair ukta-svarūpaih, kim viśistaih?* ***khaṇḍāī^iti*** *khandādīnām uddeśakā gāthā khandādi-gāthā, tayā tathoktayā, "dīrgha-hrasvau mitho vrttau" iti dīrgatvam 'ī',* ***khaṇḍā joyaṇa-vāsā^ity*** *anayā sūtrādi-kathitayā gāthayā upalikhitair iti kaih? krteyam? ity āha - śrī haribhadra-sūribhih racitā sūtratayā nibaddheti bhadram 30*

30 '***khaṇḍāī***' [etc] The 'Summary of Jambūdvīpa', the region of the first world island[1], is finished, viz is completed with the exposition intended With what? [The author] explains with the ten - viz restricted to the number of ten - topics, their nature described [These ten topics are described] by what specifically? '***khaṇḍāī***' [etc] A verse explaining the continents, etc is a verse *on* the continents etc [So, these ten topics] are explained by this [verse] as such [Note that] the '*ī*' is long according to the rule that [in Prākrit] long and short [vowels] can be interchanged [2] [These ten topics] are described in verse [2, viz] "The sectors, the *yojanas* and the continents

---

[1] Viz the most central world island of the other countless concentrically expanding world islands of Jambūdvīpa

[2] In Prākrit vowels are lengthened or shortened mostly for metrical reasons, as is the case here with the '*ī*' in ***khaṃḍāī*** The regular neuter plural ending is *-āi(ṃ)*

[etc]", expressed as an aphorism, etc As to the question who has written this ['Summary', the author] answers it is composed or written by the venerable Haribhadra Sūri in the *sūtra* style, and happily so[1]

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[1] The use of the expression '*iti bhadram*', 'blessed, auspicious' etc , refers to author, Haribhadra Sūri himself

Appendices

APPENDIX

Appendix 1 The circumference of Jambūdvīpa, with root extraction drawn from of 10^{10}

Table 1

```
                                  3   1   6     2       2       7
                                ___________________________________
                                s v s v s v s   v   s   v   s   v
                                1 0 0 0 0 0 0   0   0   0   0   0
A      3²=                      - 9 ( -
       3x2=          6 ) 1 0 ( 1 =10/6
       6x1=                - 6
                             4 0
B      1²=                   - 1
       31x2=       6 2 ) 3 9 0 (  6 =390/62
                         3 7 2
                           1 8 0
C      6²=                   3 6 (  -
       316x2=      6 3 2   1 4 4 0  (   2   =1440/632
                           1 2 6 4
                             1 7 6  0
D      2²=                          4   (   -
       3162x2=     6 3 2 4 ) 1 7 5  6   0   (   2 =17560/6324
                             1 2 6  4   8
                               4 9  1   2   0
E      2²=                                  4   (       -
       31622x2=    6 3 2 4 4 ) 4 9  1   9   6   0   (   7   *
                               4 4  2   7   0   8
                                 4  8   4   5   2   0
F      7²=                                      4   9   (   -
       316227x2=   6 3 2 4 5 4 ) 4  8   4   4   7   1
```

s = *sama*, even

v = *visama*, oneven

* = 491960/63244

Table 2

			4 8 4 4 7 1	*yoj*	
G	316227x2=	6 3 2 4 5 4) =	1 9 3 7 8 8 4	***gav***	(3
	632454x3		1 8 9 7 3 6 2	*gav*	
			4 0 5 2 2	*gav*	
H	316227x2=	6 3 2 4 5 4) =	8 1 0 4 4 0 0 0	***dhan***	(128
	632454x128		8 0 9 5 4 1 1 2	*dhan*	
			8 9 8 8 8	*dhan*	
I	316227x2=	6 3 2 4 5 4) =	8 6 2 9 2 4 8	***ang***	(13
	632454x13		8 2 2 1 9 0 2	*ang*	
			4 0 7 3 4 6	*ang*	
	316227x2=	6 3 2 4 5 4) =	8 1 4 6 9 2	$^1/_2$ ***ang***	(1
	632454x1		6 3 2 4 5 4		
	remainder =		1 8 2 2 3 8		

yoj = *yojana*
gav = *gavyūta*
dhan = *dhanus*
ang = *anula*

Appendix 2: Materials for the study of the Jaina Haribhadras

Below the relevant information on the Jaina Haribhadras (Sūris) as found in the *JRK* is listed. The list refers to the pages in the *JRK*. It also gives the main name (Haribhadra or Haribhadra Sūri), eventually his epithet, his place in the succession of predecessors and successors, and of teachers and pupils, works and commentaries. Finally, yet importantly, it furnishes dates and places if found. Undated and anonymous commentaries are not mentioned.

JRK p	*author*	*epithet*	*relationships*	*works*	*dates & places*
2	Haribhadrasūri			*Ṭīkā* on the *Aṅgavidyā* of Śāntisūri (astrology)	
9	Haribhadrasūri	Bhavaviraha	pupil of Jinabhaṭa	*Ṭīkā* on the *Anuyogadvārasūtra*	
9	Haribhadra	Śvetabhikṣu		*Anekāntajayapatākā* + *Svopajña* (Skt.) with *Vṛtti* - *Ṭippana* of Municandra, pupil of Devasūri with a *Ṭīkā* of Yajñadevamuni	
9	Haribhadra		pupil of Jinabhadra	*Anekāntajayapatākāpraveśa* (Skt.)	
14	Haribhadra	Mahattarā-[yākinī]putra	mentioned in the *Amamasvāmicaritra* of Muniratnasūri		comp. Saṁ. 1252

18	Haribhadra			*Astakaprakarana* with *Tīkā* of Jineśvarasūri	 comp Sam 1080
20	Haribhadrasūri			*Ahimsāstaka* (= part of the *Astakaprakarana*)	
21	Haribhadra		pupil of Jinadeva of the Brhad Gaccha	*Vrtti* on the *Āgamanikavastuvicārasāraprakarana* (= *Sadaśīti*) of Jinavallabhagani of the Kharatara Gaccha	comp Sam 1172 at Ahnilvad
35-37	Haribhadra	Mahattarā-yākinīputra	pupil of Jinadatta pupil of Jinabhata	*Niryukti Tīkā* (= *Śisyahitā* = *Brhadvrtti*) on the *Avaśyakasūtra* (= *Sadāvasyakasūtra*) with a *Avacūrni* of Jñānasāgara with a *Avacūrni* of Dhīrasundara	 comp Sam 1440 comp Sam 1500
47	Haribhadrasūri		successor of Abhayadevasūri		
48, 159	Haribhadra	Mahattarā yākinīputra		*Upadeśapada* (Pkt , = *Haribhadrasūrikathā*) with a *Tīkā* of Vardnamānasūri with a *Vyākhyā* of Municandra and Rāmacandragani	 comp Sam 1055 comp Sam 1174
53	Haribhadrasūri			Upadnānapañcāśaka (= part of the	

				Pañcāśakasūtra)	
72-73	Haribhadra		pupil of Jinadeva	*Ṭīkā* on the (*Bṛhat* or *Prācīna-*)*Karmavipāka* of Gargarsi *Ṭīkā* on the (*Bṛhat* or *Prācīna-*)*Karmastava* of Jinavallabha	before Sam 1288
94	Haribhadra	Bhavaviraha	alluded to in the *Kuvalayamālākathā* of Dākṣiṇyacinhasūri		comp Sam 835
98	Haribhadra			*Vṛtti* on the *BKSJ*	comp Sam 1185
119	Haribhadrasūri		pupil of Candrasūri of the Bṛhad Gaccha	*Candraprabhacaritra* (Pkt)	comp during the reign of King Kumārapāla of Gujarat
124	Haribhadra			*Caityaprabhṛtistotra* (Pkt)	
125, 337	Haribhadra			*Lalitavistarā (Vṛtti)*[1] on the *Caityavandanāsūtra* with *Pañjikā* of Municandra	
127	Haribhadra			*Caityavandanāvidhipañcāśaka* (= par of the *Pañcāśakasūtra*)	

[1] Composed for Siddharsi

130	Haribhadra			*Tīkā* (Pkt) on the *Jambūdvīpaprajñapti*	
131, 336	Haribhadrasūri			*Jambūdvīpasamgrahanī* (Pkt , 30 gāthās, = *Laghusamgrahanī*) with *Vrtti* of Prabhānanda	comp Sam 1390
144	Haribhadra	Mahattarā-yākinīputra		*Laghu-* or *Pradeśa-Vrtti* on the *Jīvābhigamasūtra*	
147	Haribhadra			*Jñānadarśanacāritrasamvāda* (Skt)	
148	Haribhadra			*Jñānapañcakavivarana*[1]	
149	Haribhadrasūri			*Jñānādityaprakarana* (Pkt)	
152	Haribhadra			*Tattvaprakāśaka = Sambodhatattva*	
153	Haribhadra			*Tattvabodha* (= *Niyatīrthikakalpitakumatanirāsa*)	
159	Haribhadra			*Saddarśanasamuccaya* with the com *Tarkarahasyadīpikā* of Gunaratna	
159	Haribhadra or Haribhatta (?)			*Tajikasāra* (astrology)	lived Śaka 1445[1]

[1] Quoted in the *Gāthāsarasrī* of Samayasundara

166	Haribhadra			*Darśanaśuddhi*	
167	Haribhadra			*Darśanasaptatīkā* (= *Samyaktatvasaptati*) with *Tīkā* of Śivamandanagani	
169-170	Haribhadra	Yākinīputra		*Tīkā* on the *Daśavaikālikasūtra* ascribed to Sayyambhavasvāmin	
175	Haribhadrasūri			*Dīksāvidhānapañcāśaka* (= part of the *Pañcāśakasūtra*)	
185	Haribhadra			*Dvijavadanacapatikā* (= *Vedāṅkuśa*)	
191	Haribhadrasūri			*Dharmabindu* with a *Tīkā* of Municandrasūri	
194	Haribhadrasūri			*Dharmasamgrahanī* with a *Tīkā* of Malayagiri	
198	Haribhadra			*Dhūrtākhyāna* (Pkt)	comp during the reign of King Sammattarāya of Citoda

[1] According to Dikshit in his Marathi '*History of Ancient Astronomy*', p 490

200	Haribhadra		pupil of Jinabhadra	*Vivarana*[1] or Laghuvrtti on the Nandīsūtra with *Vrtti* - *Tippana* (= *Durgapadavyākhyā*) of Śrī Candrasūri	
217	Haribhadra		pupil of Candrasūri of the Vata Gaccha	*Nemināthacaritra* (Pkt & Ap)	comp Sam 1216 at Ahnilvad[2]
220	Haribhadrasūri			*Tīkā* on the *Nyāyapraveśasūtra* of Śankarasvāmin[3] with *Pañjikā* of (Pārśvadevagani) Candrasūri	comp Sam 1169
222	Haribhadra			*Vrtti* on the *Nyāyavatārasūtra* of Siddhasena Divākara	
227	Haribhadra	Mahattarā- yākinīputra		*Pañcalingī*	
228	Haribhadra	Yākinīputra		*Pañcavastuka* with own *Vrtti* - *Śisyahitā*	

[1] Mentioned by Malayagiri in his *Tīkā* on the same
[2] At the request of minister Prthvīpāla during the reign of King Kumārapāla of Gujarat
[3] Wrongly attributed to Dinnāga

228	Haribhadra		pupil of Mānadeva	*Pañcaśataprakarana*	
229	Haribhadrasūri			*Pañcasamgraha*	
230	Haribhadrasūri	Yākinīputra		*Tīkā* on the *Pañcasūtra*	
230	Haribhadrasūri			*Pañcasthānaka*	
230-231	Haribhadra			*Pañcāśakasūtra* (19 Pañcāśakas) with *Vrtti* of Abhayadevasūri with *Cūrni* (Pkt) of Yaśodeva with own (?) *Tīkā*	 comp Sam 1124 comp Sam 1172
232	Haribhadrasūri			*Pattāvalī*	
238	Haribhadrasūri	Mahattarā-yākinīputra		*Paralokasiddhi*	
249	Haribhadra			*Vrtti* - *Sisyahitā* (partly of Vīragani) on the *Pindaniryukti* ascribed to Badrabāhu	comp Sam 1160 (?)[1]
255	Haribhadrasūri			*Pūjāpañcāśikā*[2] (= part of the *Pañcāśakasūtra* ?) with *Vrtti* of Abhayadevasūri	

[1] Corrected by Nemicandrasūri and Jinadattasūri at Ahnilvad
[2] Quoted by Dharmakīrti in his *Samghācāravidhi*

258	Haribhadra		pupil of Jinabhata	*Pradeśavyākhyā*[1] on the *Prajñāpanāsūtra*	
259	Haribhadrasūri			*Vṛtti* on the *Pratikramanasūtra*	
261	Haribhadrasūri			*Pratiṣṭhākalpa*	
262	Haribhadrasūri			*Pratyākhyāna*	
273	Haribhadra		pupil of Mānadeva of the Bṛhad Gaccha	*Tīkā* on the *Praśamarati*	comp Sam 1185
281	Haribhadra		pupil of Jinadeva Upādhyāya of the Bṛhad Gaccha	*Tīkā* on the *Bandhasvāmitva*	
286	Haribhadra		author of the *Munipaticaritra*	*Vṛtti* on the *Bṛhatsamgrahanī* of Jinabhadragani	
286	Haribhadra	Yākinīputra		*Botikanirākarana* = *Botipratisedha*	
287	Haribhadra			*Brāhmanyajātinirākarana*	
298	Haribhadrasūri			*Bhuvanabhānucaritra*	
300,	Haribhadra(sūri)		pupil of Jinadeva,	*Manipaticaritra* (Pkt , = *Munipaticaritra*)	comp Sam 1172

[1] Mentioned by Malayagiri who also composed a *Vṛtti* on the same

311			pupil of Mānadeva of the Bṛhad Gaccha		
302	Haribhadra		pupil of Candrasūri	*Mallināthacaritra* (Pkt.)	comp. during the reign of King Kumārapāla
317	Haribhadrasūri			*Yatidinakṛtya* (= *Yatidinacaryā* ?)	
321	Haribhadrasūri			*Yogadṛṣṭisamauccava* with *Svopajña Ṭīkā* with *Ṭīkā* of Sādhurājagaṇi	
322	Haribhadrasūri			*Yogabindhu* with *Svopajña Vṛtti*	
322	Haribhadrasūri			*Yogaviṃśikā* (= part of his *Viṃśativiṃśikā*)	
323	Haribhadra			*Yogaśataka* (Pkt.)	
334	Haribhadrasūri			*Lagnaśuddhi* (= *Lagnakuṇḍali*)	
338	Haribhadra			*Lokatattvanirṇaya* (Skt.)	
349	Haribhadrasūri	Yākinīputra		*Viṃśativiṃśikā* with *Vyākhyā* of Yaśovijaya	

363	Haribhadra			*Vīrāṅgadakathā*	
365	Haribhadra			*Vedabāhyatānirākaraṇa*	
369	Haribhadra	Mahattarā-yākinīputra		*Sataka*[1]	
377	Haribhadra			*Prākṛtavṛttidīpikā* on the *Śabdānuśāsana* of Hemacandrasūri	
383	Haribhadrasūri			*Śāstravārtāsamuccaya* with a *Ṭīkā Svopajña* with a *Vṛtti* (= *Syādvādakalpalatā*) of Yaśovijaya	
392	Haribhadrasūri			*Śrāvakadharma* (Pkt = *Śrāvakadharmavidhi* = part of the *Pañcāśakasūtra*) with *Ṭīkā* of Yaśodevasūri (Pkt)	comp Sam 1172
392	Haribhadrasūri			*Śrāvakadharmatantra* with *Ṭīkā* of Mānadevasūri	
393	Haribhadra		pupil of	*Ṭīkā* on the *Śrāvakaprajñapti* of Umāsvāti	

[1] Mentioned in the Prabandhakośa

			Jinabhadrasūri	Vācaka[1]	
394	Haribhadra			*Śrāvakasāmācārī*	
399	Haribhadra		pupil of Jinadeva of the Bṛhad Gaccha	*Śreyāṃsacarita*	comp Sam 1172
402	Haribhadrasūri			*Saddarśanasamuccaya* with com *Tarkarahasyadīpikā* of Gunaratnasūri with *Ṭīkā* of Somatilaka (Vidyātilaka) with *Ṭīkā* of Manibhadra with *Ṭīkā* of Rājahamsa with *Avacūri* (Anon) with *Avacūrni* of Brahma Śāntidāsa	 comp Sam 1392 comp Sam 1295
405	Haribhadrasūri			*Sodaśakaprakarana* with *Vivarana* of Yaśobhadrasūri with *Vrtti* of Abhayadevasūri (?) with com *Yogadīpikā* of Yaśovijaya	

[1] Also ascribed to Haribhadra

407	Haribhadrasūri			*Saṃsāradāvānalastuti* (?) with com of Jñānavimalasūri with *Ṭīkā* of Pārśvacandra	
412	Haribhadrasūri			*Sanatkumāracaritra* (= part of the *Nemināthacaritra*)	
419	Haribhadrasūri		pupil of Jinadattasūri	*Samarādityacaritra* (Pkt) with *Tippanī* (Skt) of Kṣamākalyāṇa & Sumativardhana	comp Saṃ 1874
427	Haribhadrasūri			*Sambodhatattva* (= *Sambodhaprakaraṇa* = *Tattvaprakāśa*)	
425	Haribhadra (or Devendra ?)			*Samyaktvapañcaviṃśatikā*	
426	Haribhadrasūri			*Samyaktvasaptatikā* (= *Darśanasaptatikā*) with *Vivaraṇa* of Saṅghatilakasūri with *Avacūri* of Guṇanidhānasūri-śiṣya (= *Vivaraṇa* above ?) with *Vṛtti* of Devendra (?) with *Ṭīkā* of Śivamaṇḍanagaṇi	comp Saṃ 1422

				with *Bālavabodha* of Ratnacandragaṇi	comp Saṃ 1676
428	Haribhadra			*Sarvajñasiddhi*	
429	Haribhadrasūri			*Sādhutattva* = *Darśanaśuddhi* ?	
429	Haribhadra			*Sādhunikṛtya*	
430	Haribhadra			*Sādhupravacanasāra*	
430, 432	Haribhadra			*(Sādhu)Sāmācārī*	
435	Haribhadra			*Vṛtti* on the *Sārdhaśatakaprakaraṇa* of Jinavallabhasūri	comp Saṃ. 1172
437	Haribhadra (?)			*Ṭīkā* on the *Siddhaprābhṛti*	
438	Haribhadra	Mahattarā-yākinīputra		*Siddhasukhaviṃśikā* (= part of the *Viṃśativiṃśikā*)	

Data indirectly related to Haribhadra (Sūri)

46-47, 68, 344,359	Bālacandra(sūri)	pupil and successor of Haribhadrasūri of the Candra Gaccha	*Ṭīkā* on the *Upadeśakandalī* of Āsada[1] *Karuṇāvajrāyudhanāṭaka* *Vasantavilāsakāvya* *Ṭīkā* on the *Vivekamañjarī* of Āsada[2]	comp Sam 1296
98, 131	Vijayasimha(sūri)	pupil of Haribhadrasūri of the Candra Gaccha	*Vṛtti* on the BKSI *Ṭīkā* on the JDSU	comp Sam 1215 comp Sam 1215
47, 53	Abhayadevasūri	teacher of Āsada	*Upadhānapañcāśaka* = com (?) on the *Upadhānapañcāśaka* of Haribhadra	
44	Devabhadra	pupil of Abhayadeva		
44	Srīcandra	pupil of Prabhānanda		
110	Nemicandra	pupil of Prabhānanda	*Jīvatattvapradīpikā* (= *Ṭīkā* on the *Gommaṭasāra* of Saiddhāntika Nemicandra) based on the Kanarese *Jīvatattvapradīpikā* of Keśava Varṇin	comp Saka 1281
234	Devasūri	mentions Haribhadrasūri as his teacher in Āgama in his *Padmaprabhacaritra*		

[1] Composed at the advice of Abhayadevasūri Āsada is the son of Kaṭikarāja of the Bhillamāla family

[2] Composed at the request of Jaitrasimha son of Āsada The Vivekamañjarī was composed in Sam 1248

			comp Sam 1254
236	Dharmacandra	pupil of Haribhadrasūri requested Ratnadevagani to compose a *Tīkā* on the *Padyālaya* (= *Vajjālagga*) compiled by Jayavallabha	comp Sam 1393
335	Śāntisūri	pupil of Haribhadra, pupil of Bhadreśvara of the Candra Gaccha	
376	Mānabhadra	pupil of Haribhadrasūri	
379	Devacandra	teacher of the famous Hemacandra mentions Haribhadra author of the *Samarādityakathā* in his *Śāntināthacarita* (Pkt)	in Sam 1160
380	Māṇikyacandra	mentions Haribhadra in his *Śāntināthacarita* (Skt), author of the *Pārśvanāthacaritra*	comp Sam 1276
419	Pradyumnasūri	*Samarādityacaritra* = abridgment in Skt of the *Samarādityacaritra* (Pkt) of Haribhadrasūri	comp Sam 1324
423	Mallavādin	Haribhadra in his *Anekāntajayapatākā* quotes the *Vrtti* of Mallavādin on the *Sammatimahātarka* of Siddhasena Divākara	
434	Ksemendra	pupil of Haribhadra author of a *Tippanaka* on the *Sārasvatavyākarana*	comp Sam 1692

Figures

For the figures I am for a great deal indebted to the loka section of the *Jainendra Siddhānta Kośa* of Jinendra Varnī, 1955, Dillī, Bharatīya Jñānapītha Prakāśana
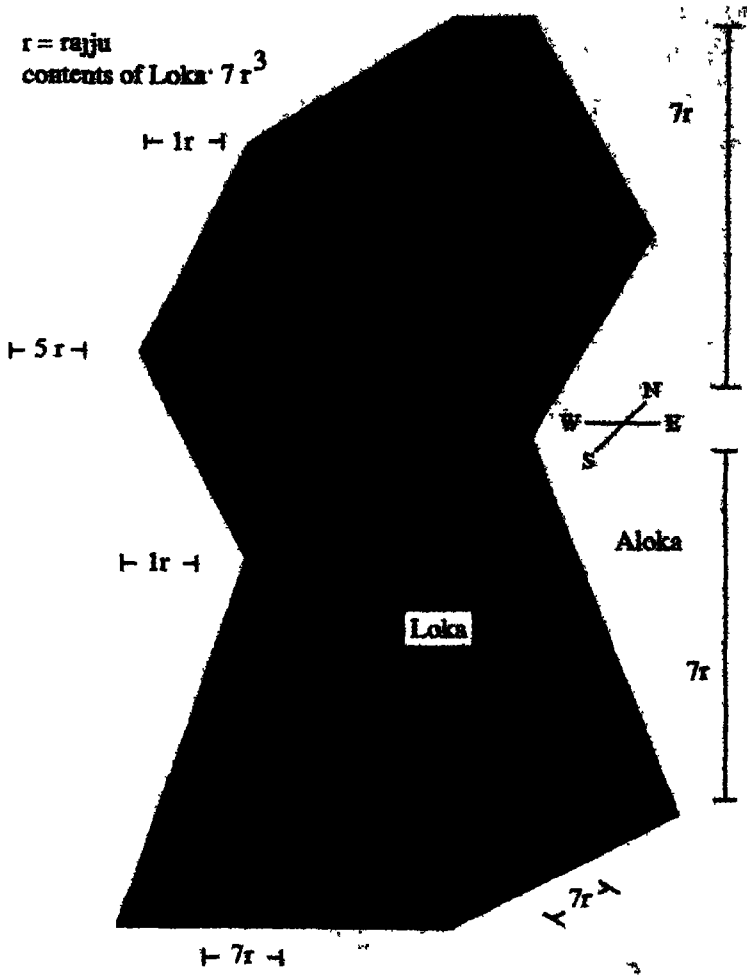
Fig 1 The Jaina Universe
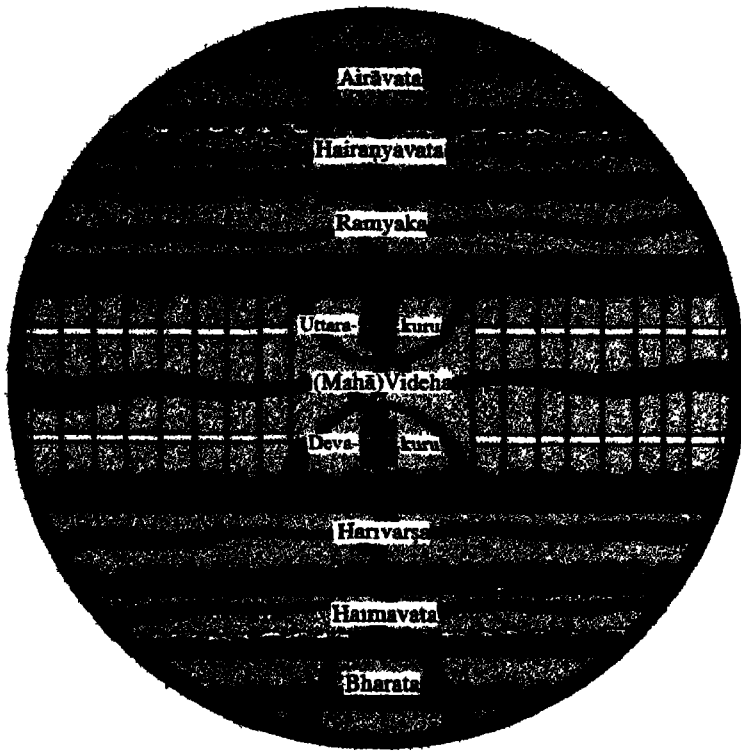
Fig 2 Jambūdvīpa - The Continents
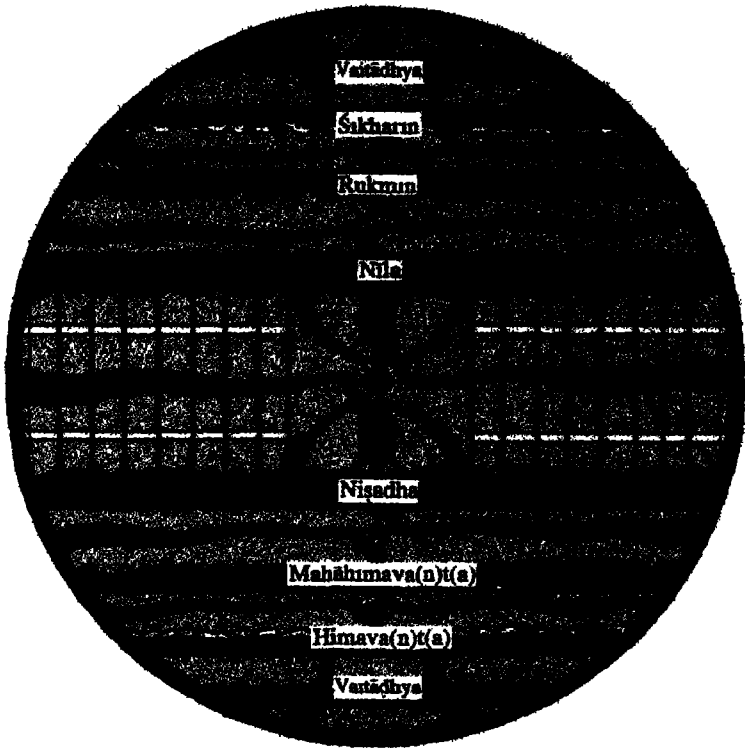
Fig. 3 Jambūdvīpa - The Main Mountain Ranges
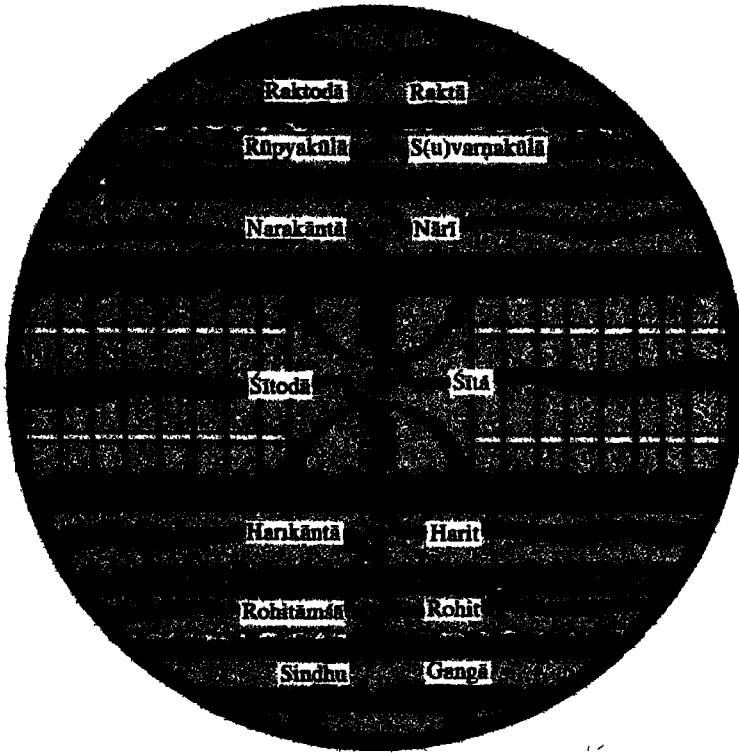
Fig 4 Jambūdvīpa - The Main Rivers
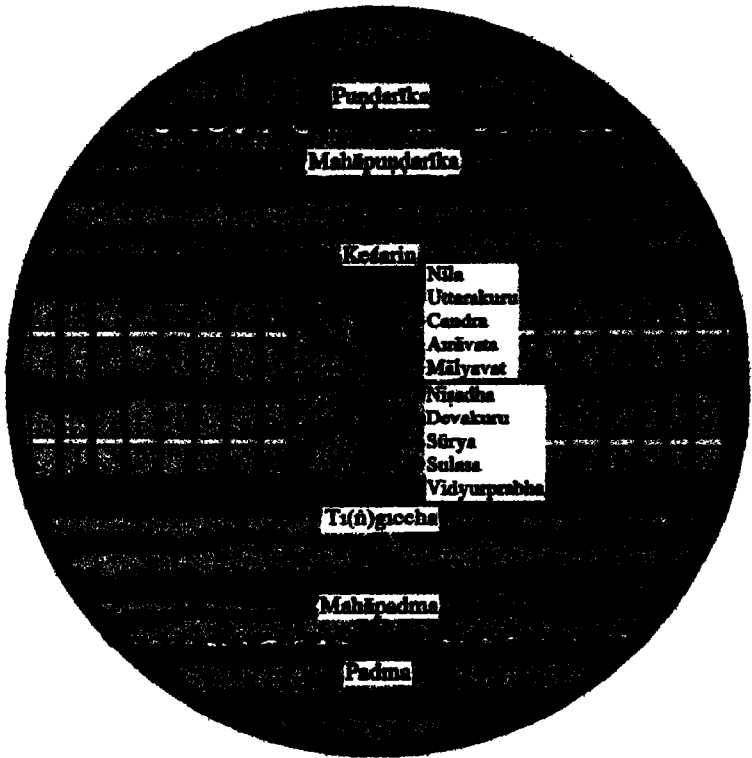
Fig. 5 Jambūdvīpa - The Lakes
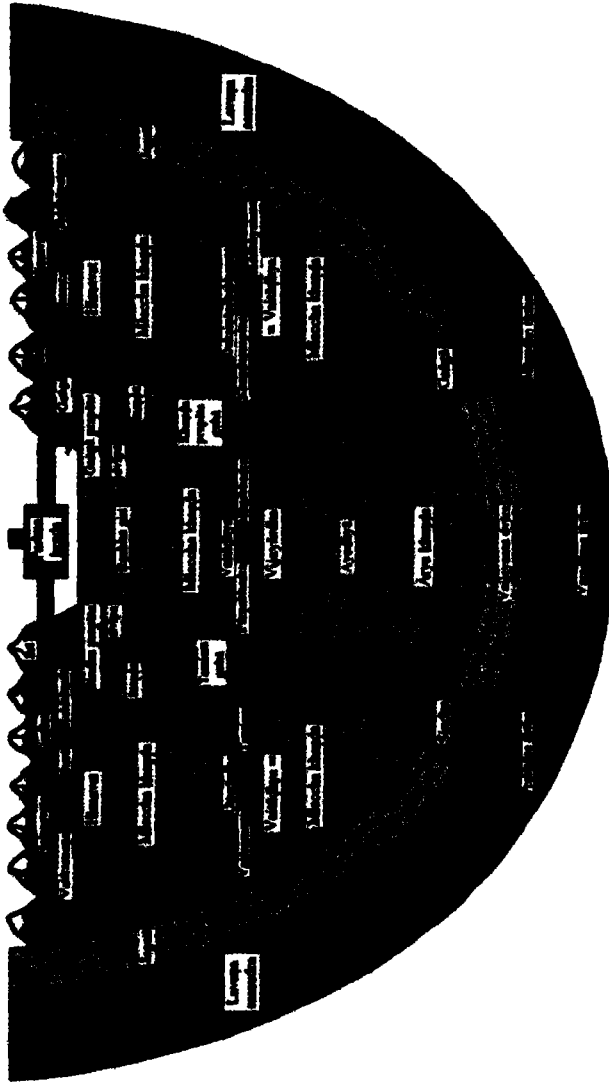
Fıg 6 Bharata
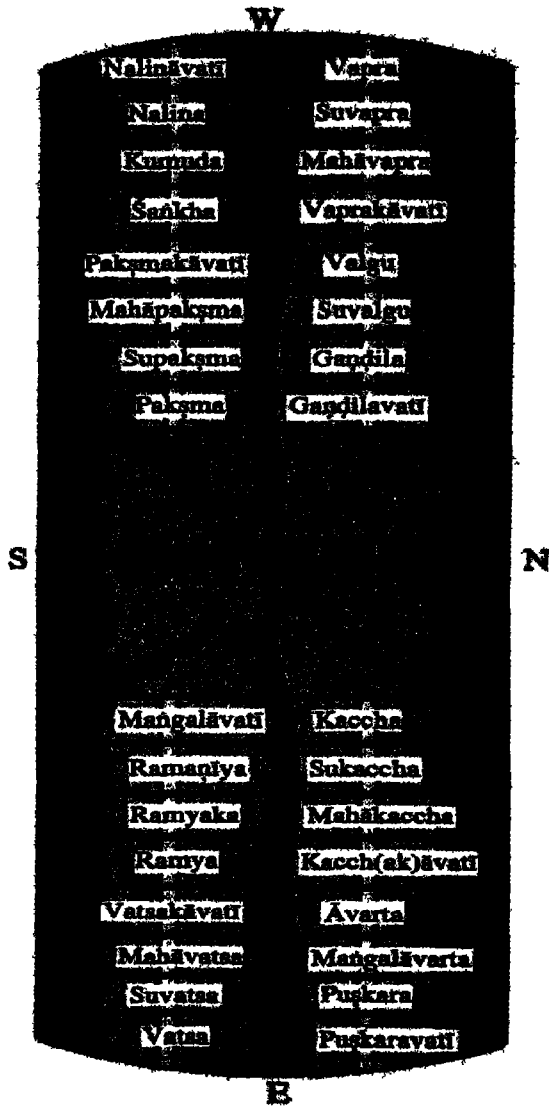
Fig. 7 Mahāvideha - The Provinces
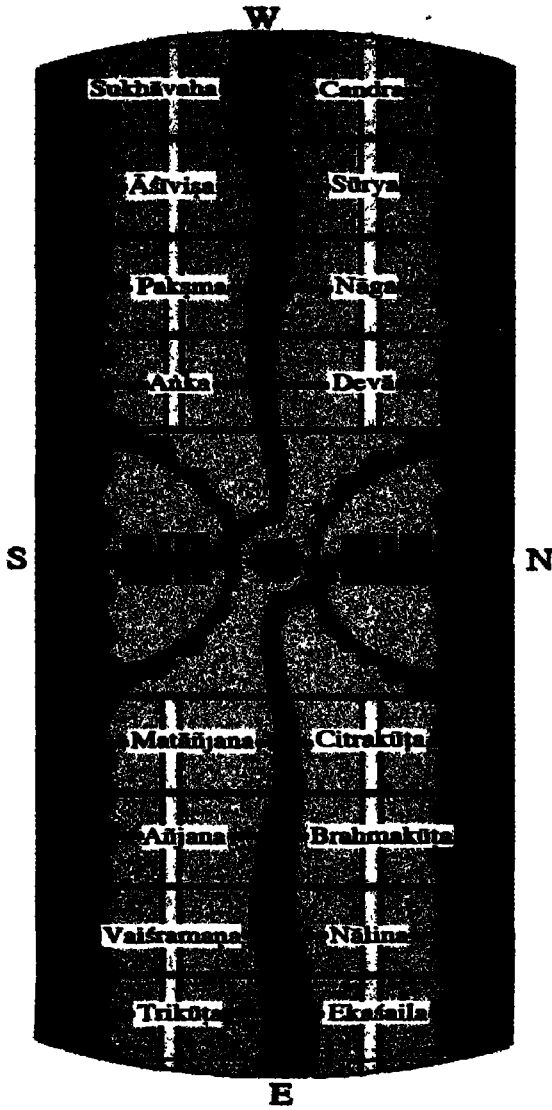
Fig 8 Māhavideha - The Mountain Ranges
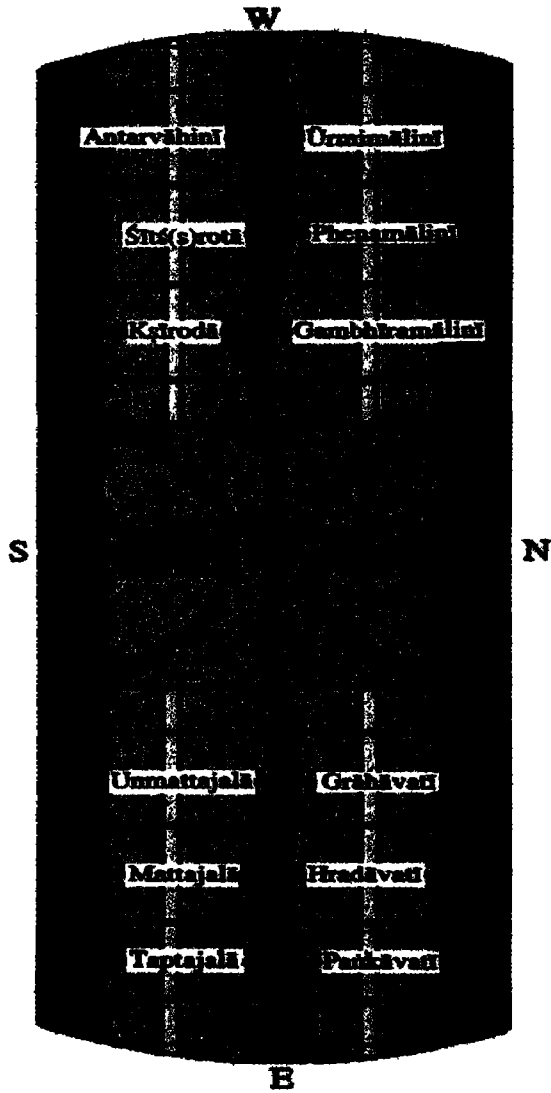
Fig. 9 Mahāvideha - The Inland Rivers
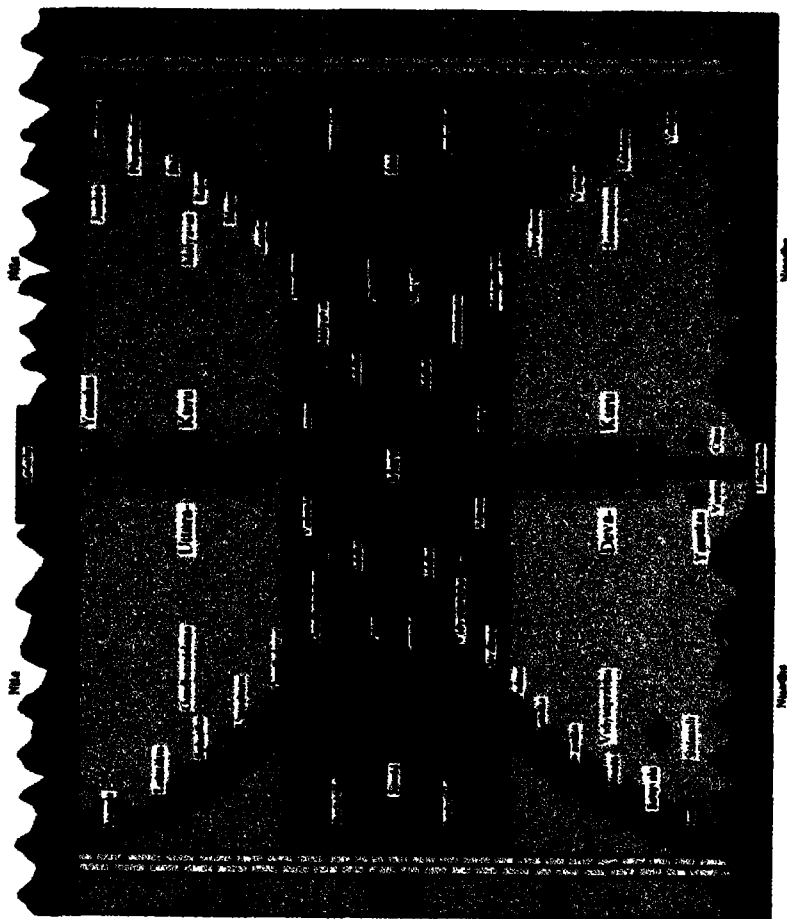
Fig. 10 Devakuru & Uttarakuru
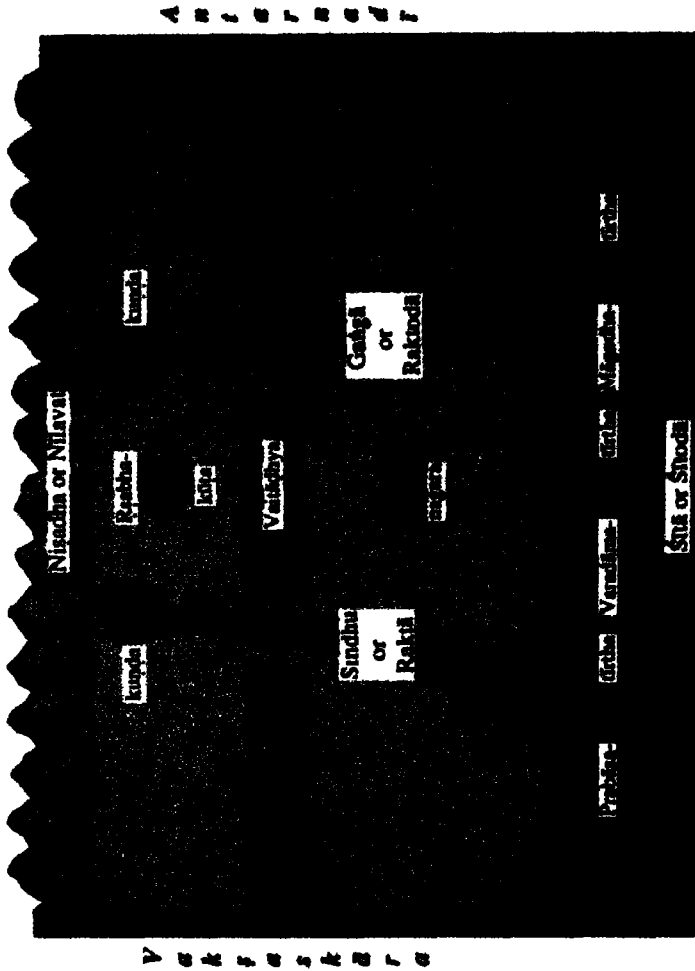
Fig 11 A Province in Mahāvideha
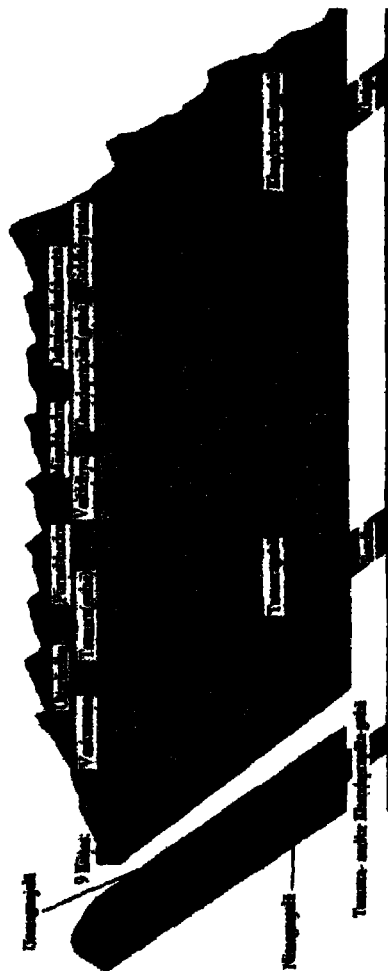
Fıg 12 The Vaıtādhya or Vıjayārdha Mountaıns

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Abbreviations and meanings

chs chapters, *com* commentary, *comp* composed, Pkt Prākrit, Skt Sanskrit, *vs* verses *avacūri* gloss or short commentary, *bālāvabodha* instruction of the young, *cūrni* commentary on the old Prākrit commentaries on Jain texts, *tippana* gloss, comment, *tīkā* commentary, *vrtti* commentary, comment, gloss, explanation (esp on a Sūtra), *vrtti* or *vivrti* commentary (*svopajña vrtti* own commentary), *vyākhyā* explanation, exposition, gloss, comment, paraphrase A question mark indicates uncertain data The '+' indicates that there is a *com* of a certain type on the basic text

Brhatsamgrahanī, see *Samgrahanī* by Jinabhadragani

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Jambūdvīpaprajñapti (being the 6th Upānga of the Śvetāmbara canon) ed in the DLP[1] Series 52 & 54, Bombay, 1920 (with *com* of Śānticandra); ed by R B Dhanpatisinha, Calcutta (with *com* of Malayagiri), + *cūrni*, + *ṭīkā* of Malayagiri, + *ṭīkā* of Haribhadra (Pkt), + *vrtti* of Hīravijaya Sūri, Sam 1639, + *vrtti* of Punyasāgara, Sam 1645, + *ṭīkā* (= *Prameyaratnamañjūsā*) of Śānticandra, Sam 1660, + *ṭīkā* of Brahmamuni, + *vrtti* of Dharmasāgara (= *com.* of Hīravijaya ?), Sam 1639, + *vrtti* (Anon)

Jambūdvīpaprajñaptisamgraha (13 *chs* , ca 2426 *vs*) by Padmanandin (Pkt Paumanamdi, ca 1000 AD[2]), ed with Hindi paraphrase by Upadhye, A N & Jain, Hiralal *Paumanamdi's Jambūdīva-Pannatti-Samgaho (An Important Prākrit Text dealing with Jaina Cosmography etc), Authentically Edited for the first time with Various Readings, Appendices etc* (Jīvarāja Jaina Granthamālā, 7) Sholapur Jaina Samskrti Samraksaka Samgha, 1958

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[1] Devachanda Lālabhāi Jaina Pustakoddhāra

[2] See Upadhye A N & Jain, Hiralal, 1958, p 14

Jambūdvīpasamgrahanī (30 *vs*) of Haribhadra Sūri (= *Ksetrasamgrahanī* or *Ksetrasamāsa* ?) ed by Bhimsi Manek, Bombay (with the *com* of Prabhānanda), 1908 (?), ed in the JDPS Series (with the *com* of Prabhānanda, Bhavnagar, 1915, ed Śrī Jaina-grantha-prakāśana-samitih, 1988, ed Shah, M J, Mahesānā, Śrī Bābūlāl Jeśimgalāl Mehetā, 1997, + *vrtti* by Prabhānanda Sūri, + *vrtti* (Anon)

Jambūdvīpavicāraprakarana

Jīvābhigamasūtra (3th Upānga, a piecemeal exposition of Jaina geography)

Karmagrantha of Devendra Sūri ed Bhāvnagar, Sam 1966

Ksetrasamāsa (264 *vs*, also *Ksetrasamāsavivarana*) by Ratnaśekhara Sūri ed by Bhimsi Manek in '*Laghuprakaranasamgraha*', Bombay 1903, ed in the JAS Series, no 46, + *vrtti svopajña*, + *bālāvabodha* by Pārśvacandra, + *bālāvabodha* by Udayasāgara, + *tippana* or *avacūri* (Anon), see also *Shri Laghu Xetrasamas or Jain Geography*

Ksetrasamāsa (341 *vs*) by Śrīcandra Sūri

Ksetrasamāsa (also *Brhatksetrasamāsa*) by Jinabhadra(-gaṇi) ed JDPS, Bhavnagar (with the *com* of Malayagiri), Sam 1977, + *vrtti* of Haribhadra Sūri (*comp* Sam 1185), + *vrtti* of Siddha Sūri (fl A D 1136), + *vrtti* or *tīkā* of Malayagiri, + *vrtti* of Vijayasimha, + *vrtti* of Devānanda, + *vrtti* of Devabhadra, + *vrtti* of Ānanda Sūri (fl A D 1070)

Ksetrasamāsa (Anon) + *vrtti* (Anon)

Ksetrasamāsa (Anon, by Jinadāsa ?): + *tīkā* by Jinadāsa.

Ksetrasamāsa (Pkt, 387 *vs*) by Somatilaka Sūri (= *Navyaksetrasamāsa* or *Brhatksetrasamāsa*) + *avacūri* by

Gunaratna Sūri; + *avacūri* by Jñānasāgara, Sam 1465; + *vrtti* (= *avacūri* by Gunaratna ?)

Ksetrasamāsa (Pkt, 656 *vs*) by Padmadeva Sūri

Ksetrasamāsa (Skt, 7 *chs*) by Devānanda, Śaka 1320. + *svopajña vrtti*

Kṣetrasamāsa by Candraprabhā (= *Ksetrasamāsa* by Devānanda ?)

Ksetrasamāsa by Hemācārya (?)

Ksetrasamāsa by Jayaśekhara (= *Ksetrasamāsa* by Ratnaśekhara Sūri)

Ksetrasamāsa by Umāsvāti (Skt), see *Jambūdvīpasamāsa*

Ksetrasamāsasamgrahanī, see *Jambūdvīpasamgrahanī*

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[5] Kirfel, p 208

[6] In a ms listed by S R Banerjee, 1987, no 360, p 501 ascribed to Kundakunda

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The proper names of authors, mountains, rivers, etc., are put in the standard lettertype Titles of works are put in *italics* References to Sanskrit and Prākrit words occurring in the translation and the notes are put in *italics* for Skt. and ***bold*** for Pkt Standard type numbers refer to the pages, while **bold** type numbers refer to the verses